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# THE OECONOMY OF HUMAN LIFE.

Economy

In TWO PARTS.

Tranſlated from an Indian manuſcript, written by an ancient BRAMIN.

To which is prefixed,

An account of the manner in which the ſaid manuſcript was diſcovered.

IN

A LETTER from an Engliſh gentleman, reſiding in China, to the Earl of ****.

Printed in the Year M,DCC,LXVIII.

BRITISH MUSEUM

# ADVERTISEMENT

## TO THE

# PUBLIC.

THE ſpirit of virtue and morality, which breathes in this ancient piece of Eaſtern inſtruction *, its force and conciſeneſs, and the hopes that it may do good, have prevailed with the perſon to whom it was ſent, to communicate to the public what was tranſlated only for his particular amuſement. There are ſome reaſons which at preſent make it proper to conceal, not only his own name, but the name of his correſpondent, who has now reſided in China ſeveral years, and

 been

* Meaning the firſt part, which was publiſhed ſome time before the ſecond appeared.

been engaged in a buſineſs very different from that of collecting literary curioſities. Theſe reaſons will not ſubſiſt long; and as he ſeems to intimate a deſign, on his return to England, of publiſhing an entire tranſlation of Cao-tſou's whole journey, the public will then, in all probability, have an opportunity of being ſatisfied concerning any particulars which they may be curious to know.

6 NO 61

To

# To the Earl of -------.

Peking, May 12. 1749.

My Lord,

IN the laſt letter which I had the honour of writing to your Lordſhip, dated *December* 23. 1748, I think I concluded all I had to ſay in regard to the topography and natural hiſtory of this great empire. I purpoſed in this, and ſome ſucceeding ones, to have ſet down ſuch obſervations as I have been able to make on the laws, government, religion, and manners of the people. But a remarkable occurrence has happened lately, which ingroſſes the converſation of the *literati* here; and may hereafter, perhaps, afford matter of ſpeculation to the learned in *Europe*. As it is of a nature which I know will furniſh ſome entertainment to your Lordſhip, I

will endeavour to give you as distinct and particular an account of it as I have been able to obtain.

Adjoining to *China* on the west, is the large country of *Thibet*, called by some *Barantola*. In a province of this country, named *Lasa*, resides the Grand Lama, or High Priest, of these idolaters; who is reverenced, and even adored as a god, by most of the neighbouring nations. The high opinion which is entertained of his sacred character, induces prodigious numbers of religious people to resort to *Lasa*, to pay their homage to him, and to give him presents, in order to receive his blessing. His residence is in a most magnificent pagod, or temple, built on the top of the mountain *Poutala*. The foot of this mountain, and even the whole district of *Lasa*, is inhabited by an incredible number of lamas, of different ranks and orders; several of whom have very grand pagods erected to their honour, in which they receive a kind of inferior worship. The whole country, like *Italy*, abounds with priests; and they entirely subsist on the great num-

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ber of rich preſents which are ſent them from the utmoſt extent of *Tartary*, from the empire of the *Great Mogul*, and from almoſt all parts of the *Indies*. When the Grand Lama receives the adorations of the people, he is raiſed on a magnificent altar, and ſits croſs-legged upon a ſplendid cuſhion. His worſhippers proſtrate themſelves before him in the humbleſt and moſt abject manner; but he returns not the leaſt ſign of reſpect, nor ever ſpeaks, even to the greateſt princes. He only lays his hand upon their heads, and they are fully perſuaded that they receive from thence a full forgiveneſs of all their ſins. They are likewiſe ſo extravagant as to imagine, that he knows all things, even the ſecrets of the heart: and his particular diſciples, being a ſelect number of about two hundred of the moſt eminent lamas, have the addreſs to make the people believe he is immortal; and that, whenever he appears to die, he only changes his abode, and animates a new body.

The learned in *China* have long been of opinion, that, in the archives

of

of this grand temple, ſome very ancient books have for many ages been concealed; and the preſent Emperor, who is very curious in ſearching after the writings of antiquity, became at length ſo fully convinced of the probability of this opinion, that he determined to try whether any diſcovery of this ſort could be made. To this end, his firſt care was, to find out a perſon eminently ſkilful in the ancient languages and characters. He at length pitched upon one of the hanlins, or doctors of the firſt order, whoſe name was *Cao-tſou*, a man about fifty years of age, of a grave and noble aſpect, of great eloquence, and who, by an accidental friendſhip with a certain learned lama, who had reſided many years at *Peking*, was become entirely maſter of the language which the lamas of *Thibet* uſe among themſelves.

With theſe qualifications he ſet forward on his journey; and, to give his commiſſion the greater weight, the Emperor honoured him with the title of *Colao*, or prime miniſter. To which he added a moſt magnificent equi-

equipage and attendance, with preſents for the Grand Lama, and the other principal lamas, of an immenſe value; alſo a letter, written with his own hand, in the following terms.

6 NO 61

To.

To the Great

# Repreſentative of GOD.

*Moſt High, Moſt Holy,*
*and worthy to be adored!*

" WE, the Emperor of *China*, So-
" vereign of all the ſovereigns
" of the earth, in the perſon of this
" our Moſt Reſpected Prime Miniſter
" *Cao-tſou*, with all reverence and hu-
" mility, proſtrate ourſelf beneath thy
" ſacred feet, and implore for ourſelf,
" our friends, and our empire, thy
" moſt powerful and gracious bene-
" diction.

" Having a ſtrong deſire to ſearch
" into the records of antiquity, to
" learn and retrieve the wiſdom of
" the ages that are paſt; and being
" well informed, that, in the ſacred
" repoſitories of thy moſt ancient and
" venerable hierarchy, there are ſome
" valuable books, which, from their

" great

" great antiquity, are become to the
" generality, even of the learned, al-
" moſt wholly unintelligible; in or-
" der, as far as in us lies, to prevent
" their being totally loſt, we have
" thought proper to authoriſe and
" employ our Moſt Learned and Re-
" ſpected Miniſter *Cao-tſou*, in this
" our preſent embaſſy to thy Sublime
" Holineſs. The buſineſs of which
" is to deſire, that he may be permit-
" ted to read and examine the ſaid
" writings; we expecting, from his
" great and uncommon ſkill in the
" ancient languages, that he will be
" able to interpret whatever may be
" found, though of the higheſt and
" moſt obſcure antiquity. And we
" have commanded him to throw him-
" ſelf at thy feet, with ſuch teſtimo-
" nies of our reſpect as, we truſt, will
" procure him the admittance we de-
" ſire."

I will not detain your Lordſhip with any particulars of his journey, though he hath publiſhed a large account of it, abounding with many ſurpriſing relations, and which, at my return to *England*,

*England*, I may probably tranſlate and publiſh entire. Let it ſuffice at preſent, that, when he arrived in theſe ſacred territories, the magnificence of his appearance, and the richneſs of his preſents, failed not to gain him a ready admiſſion. He had apartments appointed him in the ſacred college, and was aſſiſted in his inquiries by one of the moſt learned lamas. He continued there near ſix months: during which time he had the ſatisfaction of finding many valuable pieces of antiquity; from ſome of which he hath made very curious extracts, and hath formed ſuch probable conjectures concerning their authors, and the times wherein they were written, as proves him to be a man of great judgment and penetration, as well as moſt extenſive reading.

But the moſt ancient piece he hath diſcovered, and which none of the lamas for many ages had been able to interpret or underſtand, is a ſmall ſyſtem of morality, written in the language and character of the ancient gymnoſophiſts, or bramins; but by what particular perſon, or in what time,

time, he does not pretend to determine. This piece, however, he wholly tranſlated, though, as he himſelf confeſſes, with an utter incapacity of reaching, in the *Chineſe* language, the ſtrength and ſublimity of the original. The judgments and opinions of the bonzees, and the learned doctors, are very much divided concerning it. Thoſe who admire it the moſt highly, are very fond of attributing it to *Confucius*, their own great philoſopher; and get over the difficulty of its being written in the language and character of the ancient bramins, by ſuppoſing this to be only a tranſlation, and that the original work of *Confucius* is loſt. Some will have it to be the inſtitutes of *Lao-Kiun*, another Chineſe philoſopher, cotemporary with *Confucius*, and founder of the ſect *Tao-ſſee*; but theſe labour under the ſame difficulty, in regard to the language, with thoſe who attribute it to *Confucius*. There are others who, from ſome particular marks and ſentiments which they find in it, ſuppoſe it to be written by the bramin *Dandamis*, whoſe famous letter to *Alexander* the Great, is recorded by the *European* writers.

With theſe *Cao-tſou* himſelf ſeems moſt inclined to agree; at leaſt, ſo far as to think, that it is really the work of ſome ancient bramin; being fully perſuaded, from the ſpirit with which it is written, that it is no tranſlation. One thing, however, occaſions ſome doubt amongſt them; and that is, the plan of it; which is entirely new to the Eaſtern people, and ſo unlike any thing they have ever ſeen, that, if it was not for ſome turns of expreſſion peculiar to the Eaſt, and the impoſſibility of accounting for its being written in this very ancient language, many would ſuppoſe it to be the work of an *European*.

But whoever was the writer of it, the great noiſe which it makes in this city, and all over the empire, the eagerneſs with which it is read by all kinds of people, and the high encomiums which are given to it by ſome, at length determined me to attempt a tranſlation of it into *Engliſh*; eſpecially as I was perſuaded it would be an agreeable preſent to your Lordſhip. And I was the more eaſily induced to make this trial, as, very happily for me,

me, you cannot judge how far I have fallen ſhort of the original, or even of the *Chineſe* tranſlation. One thing, however, it may perhaps be neceſſary to apologize for, at leaſt to give ſome account of; and that is, the ſtyle and manner in which I have tranſlated it. I can aſſure your Lordſhip, that when I firſt ſat down to the work, I had not the leaſt intention of doing it in this way: but the ſublime manner of thinking which appeared in the introduction, the great energy of expreſſion, and the ſhortneſs of the ſentences, naturally led me into this kind of ſtyle. And I hope the having ſo elegant a pattern to form myſelf upon, as our verſion of the book of *Job*, the *Pſalms*, the works of *Solomon*, and the Prophets, hath been of ſome advantage to my tranſlation.

Such as it is, if it affords your Lordſhip any entertainment, I ſhall think myſelf extremely happy; and in my next will reſume my account of this people, and their empire.

I am, *&c.*

# INTRODUCTION.

BOW down your heads unto the duſt, O ye inhabitants of earth! be ſilent, and receive, with reverence, inſtruction from on high.

Whereſoever the ſun doth ſhine, whereſoever the wind doth blow, whereſoever there is an ear to hear, and a mind to conceive; there let the precepts of life be made known, let the maxims of truth be honoured and obeyed.

All things proceed from God. His power is unbounded, his wiſdom is from eternity, and his goodneſs endureth for ever.

He ſitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the ſtars with his finger, and they run their courſe rejoicing.

On

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited ſpace.

Order, and grace, and beauty, ſpring from his hand.

The voice of wiſdom ſpeaketh in all his works; but the human underſtanding comprehendeth it not.

The ſhadow of knowledge paſſeth over the mind of man as a dream: he ſeeth as in the dark; he reaſoneth, and is deceived.

But the wiſdom of God is as the light of heaven: he reaſoneth not; his mind is the fountain of truth.

Juſtice and mercy wait before his throne; benevolence and love enlighten his countenance for ever.

Who is like unto the Lord in glory? Who in power ſhall contend with the Almighty? Hath he any equal in wiſdom? Can any in goodneſs be compared unto him?

He it is, O man! who hath created thee; thy ſtation on earth is fixed by his appointment: the powers of thy mind are the gifts of his goodneſs, the wonders of thy frame are the work of his hand.

Hear then his voice, for it is gracious; and he that obeyeth, ſhall eſtabliſh his ſoul in peace.

6 NO 61

PART

# PART I.

## DUTIES that relate to MAN, conſidered as an INDIVIDUAL.

### SECTION I.

### *CONSIDERATION.*

COMMUNE with thyſelf, O man! and conſider wherefore thou wert made.

Contemplate thy powers, contemplate thy wants and thy connections; ſo ſhalt thou diſcover the duties of life, and be directed in all thy ways.

Proceed not to ſpeak or to act, before thou haſt weighed thy words, and examined the tendency of every ſtep thou ſhalt take: ſo ſhall diſgrace fly far from thee, and in thy houſe ſhall ſhame be a ſtranger; repentance ſhall not viſit thee, nor ſorrow dwell upon thy cheek.

The

The thoughtleſs man bridleth not his tongue; he ſpeaketh at random, and is intangled in the fooliſhneſs of his own words.

As one that runneth in haſte, and leapeth over a fence, may fall into a pit on the other ſide, which he doth not ſee; ſo is the man that plungeth ſuddenly into any action, before he hath conſidered the conſequences thereof.

Hearken therefore unto the voice of Conſideration; her words are the words of wiſdom, and her paths ſhall lead thee to ſafety and truth.

## SECTION II.

### *MODESTY.*

WHO art thou, O man! that preſumeſt on thine own wiſdom? or why doſt thou vaunt thyſelf on thine own acquirements.

The firſt ſtep towards being wiſe, is to know that thou art ignorant; and if thou wouldſt not be eſteemed fooliſh in the judgment of others, caſt off the folly of being wiſe in thine own conceit.

As

As a plain garment beſt adorneth a beautiful woman, ſo a decent behaviour is the greateſt ornament of wiſdom.

The ſpeech of a modeſt man giveth luſtre to truth, and the diffidence of his words abſolveth his error.

He relieth not on his own wiſdom; he weigheth the counſels of a friend, and receiveth the benefit thereof.

He turneth away his ear from his own praiſe, and believeth it not; he is the laſt in diſcovering his own perfections.

Yet, as a veil addeth to beauty, ſo are his virtues ſet off by the ſhade which his modeſty caſteth upon them.

But behold the vain man, and obſerve the arrogant: he clotheth himſelf in rich attire, he walketh in the public ſtreet, he caſteth round his eyes, and courteth obſervation.

He toſſeth up his head, and overlooketh the poor; he treateth his inferiors with inſolence, and his ſuperiors, in return, look down on his pride and folly with laughter.

He deſpiſeth the judgment of others;

thers; he relieth on his own opinion, and is confounded.

He is puffed up with the vanity of his imagination; his delight is to hear, and to ſpeak of himſelf all the day long.

He ſwalloweth with greedineſs his own praiſe, and the flatterer in return eateth him up.

## SECTION III.

### *APPLICATION.*

SInce the days that are paſt are gone for ever, and thoſe that are to come may not come to thee; it behoveth thee, O man! to employ the preſent time, without regreting the loſs of that which is paſt, or too much depending on that which is to come.

This inſtant is thine; the next is in the womb of futurity, and thou knoweſt not what it may bring forth.

Whatſoever thou reſolveſt to do, do it quickly. Defer not till the evening

vening what the morning may accompliſh.

Idleneſs is the parent of want and of pain; but the labour of virtue bringeth forth pleaſure.

The hand of diligence defeateth want; proſperity and ſucceſs are the induſtrious man's attendants.

Who is he that hath acquired wealth, that hath riſen to power, that hath clothed himſelf with honour, that is ſpoken of in the city with praiſe, and that ſtandeth before the king in his counſel? Even he that hath ſhut out idleneſs from his houſe; and hath ſaid, Sloth, thou art mine enemy.

He riſeth up early, and lieth down late; he exerciſeth his mind with contemplation, and his body with action, and preſerveth the health of both.

The ſlothful man is a burden to himſelf, his hours hang heavy on his head; he loitereth about, and knoweth not what he would do.

His days paſs away like the ſhadow of a cloud, and he leaveth behind him no mark for remembrance.

His

His body is diſeaſed for want of exerciſe; he wiſheth for action, but hath not power to move; his mind is in darkneſs; his thoughts are confuſed; he longeth for knowledge, but hath no application.

He would eat of the almond, but hateth the trouble of breaking its ſhell.

His houſe is in diſorder, his ſervants are waſteful and riotous, and he runneth on towards ruin; he ſeeth it with his eyes, he heareth it with his ears, he ſhaketh his head, and wiſheth, but hath no reſolution; till ruin cometh upon him like a whirlwind, and ſhame and repentance deſcend with him to the grave.

## SECTION IV.

### *EMULATION.*

IF thy ſoul thirſteth for honour, if thy ear hath any pleaſure in the voice of praiſe, raiſe thyſelf from the duſt whereof thou art made, and exalt

alt thy aim to ſomething that is praiſe-worthy.

The oak that now ſpreadeth its branches towards the heavens, was once but an acorn in the bowels of the earth.

Endeavour to be firſt in thy calling, whatever it be; neither let any one go before thee in well-doing: nevertheleſs, do not envy the merits of another, but improve thine own talents.

Scorn alſo to depreſs thy competitor by any diſhoneſt or unworthy method; ſtrive to raiſe thyſelf above him only by excelling him; ſo ſhall thy conteſt for ſuperiority be crowned with honour, if not with ſucceſs.

By a virtuous emulation, the ſpirit of a man is exalted within him; he panteth after fame, and rejoiceth as a racer to run his courſe.

He riſeth like the palm-tree in ſpite of oppreſſion; and, as an eagle in the firmament of heaven, he ſoareth aloft, and fixeth his eye upon the glories of the ſun.

The examples of eminent men are in his viſions by night; and his de-

light is to follow them all the day long.

He formeth great deſigns, he rejoiceth in the execution thereof, and his name goeth forth to the ends of the world.

But the heart of the envious man is gall and bitterneſs; his tongue ſpitteth venom; the ſucceſs of his neighbour breaketh his reſt.

He ſitteth in his cell repining; and the good that happeneth to another, is to him an evil.

Hatred and malice feed upon his heart, and there is no reſt in him.

He feeleth in his own breaſt no love of goodneſs, and therefore believeth his neighbour is like unto himſelf.

He endeavours to depretiate thoſe that excel him, and putteth an evil interpretation on all their doings.

He lieth on the watch, and meditates miſchief: but the deteſtation of man purſueth him; he is cruſhed as a ſpider in his own web.

SEC-

## SECTION V.

### *PRUDENCE.*

HEar the words of Prudence, give heed unto her counſels, and ſtore them in thine heart: her maxims are univerſal, and all the virtues lean upon her: ſhe is the guide and the miſtreſs of human life.

Put a bridle on thy tongue; ſet a guard before thy lips, leſt the words of thine own mouth deſtroy thy peace.

Let him that ſcoffeth at the lame take care that he halt not himſelf: whoſoever ſpeaketh of another's failings with pleaſure, ſhall hear of his own with bitterneſs of heart.

Of much ſpeaking cometh repentance, but in ſilence is ſafety.

A talkative man is a nuſance to ſociety; the ear is ſick of his babling, the torrent of his words overwhelmeth converſation.

Boaſt not of thyſelf, for it ſhall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jeſt is the poiſon of friendſhip; and he that cannot reſtrain his tongue, ſhall have trouble.

Furniſh thyſelf with the proper accommodations belonging to thy condition; yet ſpend not to the utmoſt of what thou canſt afford, that the providence of thy youth may be a comfort to thy old age.

Let thine own buſineſs engage thy attention; leave the care of the ſtate to the governors thereof.

Let not thy recreations be expenſive, leſt the pain of purchaſing them exceed the pleaſure thou haſt in their enjoyment.

Neither let proſperity put out the eyes of circumſpection, nor abundance cut off the hands of frugality: he that too much indulgeth in the ſuperfluities of life, ſhall live to lament the want of its neceſſaries.

From the experience of others, do thou learn wiſdom; and from their failings correct thine own faults.

Truſt no man before thou haſt tried him; yet miſtruſt not without reaſon, it is uncharitable.

But

But when thou haſt proved a man to be honeſt, lock him up in thine heart as a treaſure; regard him as a jewel of ineſtimable price.

Refuſe the favours of a mercenary man; they will be a ſnare unto thee; thou ſhalt never be quit of the obligation.

Uſe not to-day what to-morrow may want; neither leave that to hazard which foreſight may provide for, or care prevent.

Yet expect not, even from prudence, infallible ſucceſs; for the day knoweth not what the night may bring forth.

The fool is not always unfortunate, nor the wiſe man always ſucceſsful; yet never had a fool a thorough enjoyment, never was a wiſe man wholly unhappy.

## SECTION VI.

### *FORTITUDE.*

PErils, and misfortunes, and want, and pain, and injury, are more or leſs the certain lot of every man that cometh into the world.

It behoveth thee therefore, O child of calamity! early to fortify thy mind with courage and patience, that thou mayeſt ſupport, with a becoming reſolution, thy allotted portion of human evil.

As the camel beareth labour, and heat, and hunger, and thirſt, through deſarts of ſand, and fainteth not; ſo the fortitude of a man ſhall ſuſtain him through all perils.

A noble ſpirit diſdaineth the malice of Fortune; his greatneſs of ſoul is not to be caſt down.

He hath not ſuffered his happineſs to depend on her ſmiles, and therefore with her frowns he ſhall not be diſmayed.

As a rock on the ſea-ſhore he ſtandeth

eth firm, and the daſhing of the waves diſturbeth him not.

He raiſeth his head like a tower on a hill, and the arrows of fortune drop at his feet.

In the inſtant of danger, the courage of his heart ſuſtaineth him; and the ſteadineſs of his mind beareth him out.

He meeteth the evils of life as a man that goeth forth unto battle, and returneth with victory in his hand.

Under the preſſure of misfortunes, his calmneſs alleviates their weight, and his conſtancy ſhall ſurmount them.

But the daſtardly ſpirit of a timorous man betrayeth him to ſhame.

By ſhrinking under poverty, he ſtoopeth down to meanneſs; and by tamely bearing inſults, he inviteth injuries.

As a reed is ſhaken with the breath of the air, ſo the ſhadow of evil maketh him tremble.

In the hour of danger, he is embarraſſed and confounded; in the day of misfortune he ſinketh, and deſpair overwhelmeth his ſoul.

## SECTION VII.

### *CONTENTMENT.*

FOrget not, O man! that thy ſtation on earth is appointed by the wiſdom of the Eternal; who knoweth thy heart, who ſeeth the vanity of all thy wiſhes, and who often, in mercy, denieth thy requeſts.

Yet for all reaſonable deſires, for all honeſt endeavours, his benevolence hath eſtabliſhed, in the nature of things, a probability of ſucceſs.

The uneaſineſs thou feeleſt, the misfortunes thou bewaileſt, behold the root from whence they ſpring, even thine own folly, thine own pride, thine own diſtempered fancy.

Murmur not therefore at the diſpenſation of God, but correct thine own heart: neither ſay within thyſelf, If I had wealth, or power, or leiſure, I ſhould be happy; for know, they all of them bring to their ſeveral poſſeſſors their peculiar inconveniencies.

The

The poor man ſeeth not the vexations and anxieties of the rich, he feeleth not the difficulties and perplexities of power, neither knoweth he the wearifomeneſs of leiſure; and therefore it is that he repineth at his own lot.

But envy not the appearance of happineſs in any man, for thou knoweſt not his ſecret griefs.

To be ſatisfied with a little, is the greateſt wiſdom; and he that increaſeth his riches, increaſeth his cares: but a contented mind is a hidden treaſure, and trouble findeth it not.

Yet if thou ſuffereſt not the allurements of fortune to rob thee of juſtice, or temperance, or charity, or modeſty, even riches themſelves ſhall not make thee unhappy.

But hence ſhalt thou learn, that the cup of felicity, pure and unmixed, is by no means a draught for mortal man

Virtue is the race which God hath ſet him to run, and happineſs the gaol; which none can arrive at till he hath finiſhed his courſe, and received

ceived his crown in the manſions of eternity.

## SECTION VIII.

### *TEMPERANCE.*

THE neareſt approach thou canſt make to happineſs on this ſide the grave, is to enjoy from heaven underſtanding and health.

Theſe bleſſings if thou poſſeſſeſt, and wouldſt preſerve to old age, avoid the allurements of Voluptuouſneſs, and fly from her temptations.

When ſhe ſpreadeth her delicacies on the board, when her wine ſparkleth in the cup, when ſhe ſmileth upon thee, and perſuadeth thee to be joyful and happy; then is the hour of danger, and let Reaſon ſtand firmly on her guard.

For if thou hearkeneſt unto the words of her adverſary, thou art deceived and betrayed.

The joy which ſhe promiſeth changeth

geth to madneſs, and her enjoyments lead on to diſeaſes and death.

Look round her board, caſt thine eyes upon her gueſts, and obſerve thoſe who have been allured by her ſmiles, who have liſtened to her temptations.

Are they not meagre? are they not ſickly? are they not ſpiritleſs?

Their ſhort hours of jollity and riot are followed by tedious days of pain and dejection. She hath debauched and palled their appetites, that they have now no reliſh for her niceſt dainties; her votaries are become her victims; the juſt and natural conſequence which God hath ordained, in the conſtitution of things, for the puniſhment of thoſe who abuſe his gifts.

But who is ſhe that with graceful ſteps, and with a lively air, trips over yonder plain?

The roſe bluſheth on her cheeks, the ſweetneſs of the morning breatheth from her lips; joy, tempered with innocence and modeſty, ſparkleth in her eyes, and from the chearfulneſs of her heart ſhe ſingeth as ſhe walks.

Her

Her name is Health; ſhe is the daughter of Exerciſe, who begot her on Temperance; their ſons inhabit the mountains that ſtretch over the northern regions of San Ton Hoe.

They are brave, active, and lively, and partake of all the beauties and virtues of their ſiſter.

Vigour ſtringeth their nerves, ſtrength dwelleth in their bones, and labour is their delight all the day long.

The employments of their father excite their appetites, and the repaſts of their mother refreſh them.

To combat the paſſions, is their delight; to conquer evil habits, their glory.

Their pleaſures are moderate, and therefore they endure; their repoſe is ſhort, but ſound and undiſturbed.

Their blood is pure, their minds are ſerene, and the phyſician findeth not the way to their habitations.

But ſafety dwelleth not with the ſons of men, neither is ſecurity found within their gates.

Behold

Behold them expoſed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their ſtrength, their beauty, and activity, have raiſed deſire in the boſom of laſcivious Love.

She ſtandeth in her bower, ſhe courteth their regard, ſhe ſpreadeth her temptations.

Her limbs are ſoft and delicate, her attire is looſe and inviting. Wantonneſs ſpeaketh in her eyes, and on her boſom ſits Temptation. She beckoneth them with her finger, ſhe wooeth them with her looks, and by the ſmoothneſs of her tongue ſhe endeavoureth to deceive.

Ah! fly from her allurements, ſtop thy ears to her inchanting words. If thou meeteſt the languiſhing of her eyes, if thou heareſt the ſoftneſs of her voice, if ſhe caſteth her arms about thee, ſhe bindeth thee in chains for ever.

Shame followeth, and diſeaſe, and want, and care, and repentance.

Enfeebled by dalliance, with luxury pampered, and ſoftened by ſloth, ſtrength ſhall forſake thy limbs, and

health thy conſtitution. Thy days ſhall be few, and thoſe inglorious; thy griefs ſhall be many, yet meet with no compaſſion.

# PART II.

## The PASSIONS.

### SECTION I.

### *HOPE and FEAR.*

THE promiſes of Hope are ſweeter than roſes in the bud, and far more flattering to expectation; but the threatenings of Fear are a terror to the heart.

Nevertheleſs, let not Hope allure, nor Fear deter thee from doing that which is right; ſo ſhalt thou be prepared to meet all events with an equal mind.

The

The terrors even of death are no terrors to the good: he that committeth no evil, hath nothing to fear.

In all thy undertakings, let a reaſonable aſſurance animate thy endeavours; if thou deſpaireſt of ſucceſs, thou ſhalt not ſucceed.

Terrify not thy ſoul with vain fears, neither let thy heart ſink within thee from the phantoms of imagination.

From Fear proceedeth misfortune; but he that hopeth, helpeth himſelf.

As the oſtrich when purſued hideth his head, but forgetteth his body; ſo the fears of a coward expoſe him to danger.

If thou believeſt a thing impoſſible, thy deſpondency ſhall make it ſo; but he that perſevereth, ſhall overcome all difficulties.

A vain hope flattereth the heart of a fool; but he that is wiſe, purſueth it not.

In all thy deſires, let reaſon go along with thee, and fix not thy hopes beyond the bounds of probability; ſo ſhall ſucceſs attend thy undertakings, thy heart ſhall not be vexed with diſappointments.

## SECTION II.

### *JOY and GRIEF.*

LET not thy mirth be ſo extravagant as to intoxicate thy mind, nor thy ſorrow ſo heavy as to depreſs thy heart. This world affordeth no good ſo tranſporting, nor inflicteth any evil ſo ſevere, as ſhould raiſe thee far above, or ſink thee much beneath, the balance of moderation.

Lo! yonder ſtandeth the houſe of Joy. It is painted on the outſide, and looketh gay; thou mayſt know it from the continual noiſe of mirth and exultation that iſſueth from it.

The miſtreſs ſtandeth at the door, and calleth aloud to all that paſs by; ſhe ſingeth, and ſhouteth, and laugheth without ceaſing.

She inviteth them to go in and taſte the pleaſures of life, which ſhe telleth them are nowhere to be found, but beneath her roof.

But enter not thou into her gate; neither

neither aſſociate thyſelf with thoſe who frequent her houſe

They call themſelves the ſons of Joy, they laugh and ſeem delighted; but madneſs and folly are in all their doings.

They are linked with miſchief hand in hand, and their ſteps lead down to evil. Dangers beſet them round about, and the pit of deſtruction yawneth beneath their feet.

Look now on the other ſide; and behold, in that vale overſhadowed with trees, and hid from the ſight of men, the habitation of Sorrow.

Her boſom heaveth with ſighs, her mouth is filled with lamentation, ſhe delighteth to dwell on the ſubject of human miſery.

She looketh on the common accidents of life, and weepeth; the weakneſs and wickedneſs of man is the theme of her lips.

All nature to her teemeth with evil, every object ſhe ſeeth is tinged with the gloom of her own mind, and the voice of complaint ſaddeneth her dwelling day and night.

Come not near her cell; her breath is contagious; ſhe will blaſt the fruits, and wither the flowers that adorn and ſweeten the garden of life.

In avoiding the houſe of Joy, let not thy feet betray thee to the borders of this diſmal manſion; but purſue with care the middle path, which ſhall lead thee by a gentle aſcent to the bower of Tranquillity.

With her dwelleth peace, with her dwelleth ſafety and contentment. She is chearful, but not gay; ſhe is ſerious, but not grave; ſhe vieweth the joys and the ſorrows of life with an equal and ſteady eye.

From hence, as from an eminence, ſhalt thou behold the folly and the miſery of thoſe, who, led by the gaiety of their hearts, take up their abode with the companions of jollity and riotous mirth; or, infected by gloomineſs and melancholy, ſpend all their days in complaining of the woes and calamities of human life.

Thou ſhalt view them both with pity, and the error of their ways ſhall keep thy feet from ſtraying.

SEC-

## SECTION III.

### *ANGER.*

AS the whirlwind in its fury teareth up trees, and deformeth the face of nature; or as an earthquake in its convulſions overturneth whole cities; ſo the rage of an angry man throweth miſchief around him. Danger and deſtruction wait on his hand.

But conſider, and forget not thine own weakneſs; ſo ſhalt thou pardon the failings of others.

Indulge not thyſelf in the paſſion of Anger; it is whetting a ſword to wound thine own breaſt, or murder thy friend.

If thou beareſt ſlight provocations with patience, it ſhall be imputed unto thee for wiſdom; and if thou wipeſt them from thy remembrance, thy heart ſhall not reproach thee.

Seeſt thou not that the angry man loſeth his underſtanding? Whilſt thou art yet in thy ſenſes, let the wrath of another be a leſſon to thyſelf.

Do

Do nothing in a paſſion. Why wilt thou put to ſea in the violence of a ſtorm?

If it be difficult to rule thine anger, it is wiſe to prevent it; avoid therefore all occaſions of falling into wrath, or guard thyſelf againſt them whenever they occur.

A fool is provoked with inſolent ſpeeches, but a wiſe man laugheth them to ſcorn.

Harbour not revenge in thy breaſt; it will torment thy heart, and diſcolour its beſt inclinations.

Be always more ready to forgive, than to return an injury: he that watches for an opportunity of revenge, lieth in wait againſt himſelf, and draweth down miſchief on his own head.

A mild anſwer to an angry man, like water caſt upon the fire, abateth his heat; and from an enemy he ſhall become thy friend.

Conſider how few things are worthy of anger, and thou wilt wonder that any but fools ſhould be wroth.

In folly or weakneſs it always beginneth; but remember, and be well

aſſured, it ſeldom concludeth without repentance.

On the heels of folly treadeth ſhame; at the back of anger ſtandeth remorſe.

## SECTION IV.

### *PITY.*

AS bloſſoms and flowers are ſtrewed upon earth by the hand of ſpring, as the kindneſs of ſummer produceth in perfection the bounties of harveſt; ſo the ſmiles of pity ſhed bleſſings on the children of misfortune.

He who pitieth another, recommendeth himſelf; but he who is without compaſſion, deſerveth it not.

The butcher relenteth not at the bleating of the lamb; neither is the heart of the cruel moved with diſtreſs.

But the tears of the compaſſionate are ſweeter than dew-drops, falling from roſes on the boſom of the ſpring.

Shut

Shut not thine ear therefore againſt the cries of the poor; neither harden thine heart againſt the calamities of the innocent.

When the fatherleſs call upon thee, when the widow's heart is ſunk, and ſhe imploreth thy aſſiſtance with tears of ſorrow; O pity her affliction, and extend thy hand to thoſe who have none to help them.

When thou ſeeſt the naked wanderer of the ſtreet, ſhivering with cold, and deſtitute of habitation; let bounty open thine heart, let the wings of charity ſhelter him from death, that thine own ſoul may live.

Whilſt the poor man groaneth on the bed of ſickneſs, whilſt the unfortunate languiſh in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity; O how canſt thou riot in ſuperfluous enjoyments, regardleſs of their wants, unfeeling of their woes?

SEC-

## SECTION V.

### *DESIRE and LOVE.*

BEware, young man, beware of the allurements of wantonneſs, and let not the harlot tempt thee to exceſs in her delights.

The madneſs of deſire ſhall defeat its own purſuits; from the blindneſs of its rage thou ſhalt ruſh upon deſtruction.

Therefore give not up thy heart to her ſweet enticements, neither ſuffer thy ſoul to be enſlaved by her enchanting deluſions.

The fountain of health, which muſt ſupply the ſtream of pleaſure, ſhall quickly be dried up, and every ſpring of joy ſhall be exhauſted.

In the prime of thy life, old age ſhall overtake thee: thy ſun ſhall decline in the morning of thy days.

But when virtue and modeſty enlighten her charms, the luſtre of a beautiful woman is brighter than the ſtars

ſtars of heaven, and the influence of her power it is in vain to reſiſt.

The whiteneſs of her boſom tranſcendeth the lily; her ſmile is more delicious than a garden of roſes.

The innocence of her eye is like that of the turtle; ſimplicity and truth dwell in her heart.

The kiſſes of her mouth are ſweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy boſom to the tenderneſs of love; the purity of its flame ſhall ennoble thine heart, and ſoften it to receive the faireſt impreſſions.

PART

# PART III.

## WOMAN.

GIve ear, fair daughter of love, to the inſtructions of prudence, and let the precepts of truth ſink deep in thy heart; ſo ſhall the charms of thy mind add luſtre to the elegance of thy form; and thy beauty, like the roſe it reſembleth, ſhall retain its ſweetneſs when its bloom is withered.

In the ſpring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whiſpereth in thine ear the meaning of their looks; ah! hear with caution their ſeducing words, guard well thy heart, nor liſten to their ſoft perſuaſions.

Remember thou art made man's reaſonable companion, not the ſlave of his paſſion; the end of thy being is not merely to gratify his looſe de-

ſire, but to aſſiſt him in the toils of life, to ſooth him with thy tenderneſs, and recompenſe his care with ſoft endearments.

Who is ſhe that winneth the heart of man, that ſubdueth him to love, and reigneth in his breaſt?

Lo! yonder ſhe walketh in maiden ſweetneſs, with innocence in her mind, and modeſty on her cheek.

Her hand ſeeketh employment, her foot delighteth not in gadding abroad.

She is clothed with neatneſs, ſhe is fed with temperance; humility and meekneſs are as a crown of glory circling her head.

On her tongue dwelleth muſic, the ſweetneſs of honey floweth from her lips.

Decency is in all her words, in her anſwers are mildneſs and truth.

Submiſſion and obedience are the leſſons of her life, and peace and happineſs are her reward.

Before her ſteps walketh prudence, and virtue attendeth at her right hand.

Her

Her eye ſpeaketh ſoftneſs and love; but diſcretion with a ſceptre ſitteth on her brow.

The tongue of the licentious is dumb in her preſence, the awe of her virtue keepeth him ſilent.

When ſcandal is buſy, and the fame of her neighbour is toſſed from tongue to tongue; if charity and good nature open not her mouth, the finger of ſilence reſteth on her lip.

Her breaſt is the manſion of goodneſs, and therefore ſhe ſuſpecteth no evil in others.

Happy were the man that ſhould make her his wife; happy the child that ſhall call her mother.

She preſideth in the houſe, and there is peace; ſhe commandeth with judgment, and is obeyed.

She ariſeth in the morning, ſhe conſiders her affairs, and appointeth to every one their proper buſineſs.

The care of her family is her whole delight, to that alone ſhe applieth her ſtudy; and elegance with frugality is ſeen in her manſions.

The prudence of her management is an honour to her huſband, and he

heareth her praiſe with a ſecret delight.

She informeth the minds of her children with wiſdom, ſhe faſhioneth their manners from the example of her own goodneſs.

The word of her mouth is the law of their youth, the motion of her eye commandeth their obedience.

She ſpeaketh, and her ſervants fly; ſhe pointeth, and the thing is done: for the law of love is in their hearts, and her kindneſs addeth wings to their feet.

In proſperity ſhe is not puffed up, in adverſity ſhe healeth the wounds of fortune with patience.

The troubles of her huſband are alleviated by her counſels, and ſweetened by her endearments: he putteth his heart in her boſom, and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

PART

# PART IV.

## CONSANGUINITY, or Natural Relations.

### SECTION I.

### *HUSBAND.*

TAke unto thyſelf a wife, and obey the ordinance of God; take unto thyſelf a wife, and become a faithful member of ſociety.

But examine with care, and fix not ſuddenly. On thy preſent choice depends thy future happineſs.

If much of her time is deſtroyed in dreſs and adornments; if ſhe is enamoured with her own beauty, and delighted with her own praiſe; if ſhe laugheth much, and talketh loud; if her foot abideth not in her father's houſe, and her eyes with boldneſs rove on the faces of men: though her

beauty were as the ſun in the firmament of heaven, turn thy face from her charms, turn thy feet from her paths, and ſuffer not thy ſoul to be inſnared by the allurements of imagination.

But when thou findeſt ſenſibility of heart, joined with ſoftneſs of manners; an accompliſhed mind, with a form agreeable to thy fancy; take her home to thy houſe; ſhe is worthy to be thy friend, thy companion in life, the wife of thy boſom.

O cheriſh her, as a bleſſing ſent thee from heaven. Let the kindneſs of thy behaviour endear thee to her heart.

She is the miſtreſs of thy houſe; treat her therefore with reſpect, that thy ſervants may obey her.

Oppoſe not her inclination without cauſe; ſhe is the partner of thy cares, make her alſo the companion of thy pleaſures.

Reprove her faults with gentleneſs, exact not her obedience with rigour.

Truſt thy ſecrets in her breaſt; her counſels

counſels are ſincere, thou ſhalt not be deceived.

Be faithful to her bed; for ſhe is the mother of thy children.

When pain and ſickneſs aſſault her, let thy tenderneſs ſooth her affliction; a look from thee of pity and love, ſhall alleviate her grief, or mitigate her pain, and be of more avail than ten phyſicians.

Conſider the tenderneſs of her ſex, the delicacy of her frame; and be not ſevere to her weakneſs, but remember thine own imperfections.

## SECTION II.

### *FATHER.*

CONſider, thou who art a parent, the importance of thy truſt; the being thou haſt produced it is thy duty to ſupport.

Upon thee alſo it dependeth, whether the child of thy boſom ſhall be a bleſſing, or a curſe to thyſelf; an uſeful

ful or a worthleſs member to the community.

Prepare him early with inſtruction, and ſeaſon his mind with the maxims of truth.

Watch the bent of his inclination, ſet him right in his youth, and let no evil habit gain ſtrength with his years.

So ſhall he riſe like a cedar on the mountains; his head ſhall be ſeen above the trees of the foreſt.

A wicked ſon is a reproach to his father; but he that doth right, is an honour to his gray hairs.

The ſoil is thine own, let it not want cultivation; the ſeed which thou ſoweſt, that alſo ſhalt thou reap.

Teach him obedience, and he ſhall bleſs thee; teach him modeſty, and he ſhall not be aſhamed.

Teach him gratitude, and he ſhall receive benefits; teach him charity, and he ſhall gain love.

Teach him temperance, and he ſhall have health; teach him prudence, and fortune ſhall attend him.

Teach him juſtice, and he ſhall be honoured by the world; teach him ſincerity,

ſincerity, and his own heart ſhall not reproach him.

Teach him diligence, and his wealth ſhall increaſe; teach him benevolence, and his mind ſhall be exalted.

Teach him ſcience, and his life ſhall be uſeful; teach him religion, and his death ſhall be happy.

## SECTION III.

### *SON.*

FRom the creatures of God let man learn wiſdom, and apply to himſelf the inſtruction they give.

Go to the deſart, my ſon; obſerve the young ſtork of the wilderneſs, let him ſpeak to thy heart; he beareth on his wings his aged ſire, he lodgeth him in ſafety, and ſupplieth him with food.

The piety of a child is ſweeter than the incenſe of Perſia offered to the ſun; yea, more delicious than odours wafted from a field of Arabian ſpices, by the weſtern gales.

Be grateful then to thy father, for he gave thee life; and to thy mother, for ſhe ſuſtained thee.

Hear the words of his mouth, for they are ſpoken for thy good; give ear to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy eaſe; do honour therefore to his age, and let not his gray hairs be treated with irreverence.

Forget not thy helpleſs infancy, nor the frowardneſs of thy youth, and indulge the infirmities of thy aged parents; aſſiſt and ſupport them in the decline of life.

So ſhall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, ſhall repay thy piety with filial love.

SEC-

## SECTION IV.

### *BROTHERS.*

YE are the children of one father, provided for by his care; and the breaſt of one mother hath given you ſuck.

Let the bonds of affection, therefore, unite thee with thy brothers, that peace and happineſs may dwell in thy father's houſe.

And when ye ſeparate in the world, remember the relation that bindeth you to love and unity; and prefer not a ſtranger before thine own blood.

If thy brother is in adverſity, aſſiſt him; if thy ſiſter is in trouble, forſake her not.

So ſhall the fortunes of thy father contribute to the ſupport of his whole race; and his care be continued to you all, in your love to each other.

PART

# PART V.

## PROVIDENCE; or, The accidental Differences of MEN.

### SECTION I.

### *WISE and IGNORANT.*

THE gifts of the underſtanding are the treaſures of God; and he appointeth to every one his portion, in what meaſure ſeemeth good unto himſelf.

Hath he endued thee with wiſdom? hath he enlightened thy mind with the knowledge of truth? Communicate it to the ignorant, for their inſtruction; communicate it to the wiſe, for thine own improvement.

True wiſdom is leſs preſuming than folly. The wiſe man doubteth often, and changeth his mind: the fool is obſtinate,

obſtinate, and doubteth not; he knoweth all things, but his own ignorance.

The pride of emptineſs is an abomination; and to talk much, is the fooliſhneſs of folly: nevertheleſs, it is the part of wiſdom, to bear with patience their impertinence, and to pity their abſurdity.

Yet be not puffed up in thine own conceit, neither boaſt of ſuperior underſtanding; the cleareſt human knowledge is but blindneſs and folly.

The wiſe man feeleth his imperfections, and is humbled; he laboureth in vain for his own approbation. But the fool peepeth in the ſhallow ſtream of his own mind, and is pleaſed with the pebbles which he ſeeth at the bottom: he bringeth them up, and ſheweth them as pearls; and with the applauſe of his brethren delighteth he himſelf.

He boaſteth of attainments in things that are of no worth; but where it is a ſhame to be ignorant, there he hath no underſtanding.

Even in the paths of wiſdom, he toileth after folly; and ſhame and diſ-

appointment are the reward of his labour.

But the wiſe man cultivates his mind with knowledge; the improvement of arts is his delight, and their utility to the public crowneth him with honour.

Nevertheleſs, the attainment of virtue he accounteth as the higheſt learning; and the ſcience of happineſs is the ſtudy of his life.

## SECTION II.

### *RICH and POOR.*

THE man to whom God hath given riches, and bleſſed with a mind to employ them aright, is peculiarly favoured and highly diſtinguiſhed.

He looketh on his wealth with pleaſure, becauſe it affordeth him the means to do good.

He protecteth the poor that are injured, he ſuffereth not the mighty to oppreſs the weak.

He

He ſeeketh out objects of compaſſion, he inquireth into their wants, he relieveth them with judgment, and without oſtentation.

He aſſiſteth and rewardeth merit; he encourageth ingenuity, and liberally promoteth every uſeful deſign.

He carrieth on great works, his country is enriched, and the labourer is employed; he formeth new ſchemes, and the arts receive improvement.

He conſidereth the ſuperfluities of his table as belonging to the poor of his neighbourhood, and he defraudeth them not.

The benevolence of his mind is not checked by his fortune; he rejoiceth therefore in riches, and his joy is blameleſs.

But wo unto him that heapeth up wealth in abundance, and rejoiceth alone in the poſſeſſion thereof;

That grindeth the face of the poor, and conſidereth not the ſweat of their brows.

He thriveth on oppreſſion without feeling; the ruin of his brother diſturbeth him not.

The tears of the orphan he drinketh as milk, the cries of the widow are muſic to his ear.

His heart is hardened with the love of wealth; no grief nor diſtreſs can make impreſſion upon it.

But the curſe of iniquity purſueth him: he liveth in continual fear; the anxiety of his mind, and the rapacious deſires of his own ſoul, take vengeance upon him, for the calamities he hath brought upon others.

O what are the miſeries of poverty, in compariſon with the gnawings of this man's heart!

Let the poor man comfort himſelf, yea, rejoice; for he hath many reaſons.

He ſitteth down to his morſel in peace, his table is not crouded with flatterers and devourers.

He is not embarraſſed with a train of dependents, nor teaſed with the clamours of ſolicitation.

Debarred from the dainties of the rich, he eſcapeth alſo their diſeaſes.

The bread that he eateth, is it not ſweet to his taſte? the water he drinketh,

eth, is it not pleaſant to his thirſt? yea, far more delicious than the richeſt draughts of the luxurious.

His labour preſerveth his health, and procureth him a repoſe, to which the downy bed of ſloth is a ſtranger.

He limiteth his deſires with humility, and the calm of contentment is ſweeter to his ſoul than all the acquirements of wealth and grandeur.

Let not the rich therefore preſume on his riches, nor the poor in his poverty yield to deſpondence; for the providence of God diſpenſeth happineſs to them both.

## SECTION III.

### *MASTERS and SERVANTS.*

REpine not, O man, at the ſtate of ſervitude: it is the appointment of God, and hath many advantages; it removeth thee from the cares and ſolicitudes of life

The honour of a ſervant is his fi-

delity; his higheſt virtues are ſubmiſſion and obedience.

Be patient, therefore, under the reproofs of thy maſter; and when he rebuketh thee, anſwer not again. The ſilence of thy reſignation ſhall not be forgotten.

Be ſtudious of his intereſts, be diligent in his affairs, and faithful to the truſt which he repoſeth in thee.

Thy time and thy labour belong unto him. Defraud him not thereof, for he payeth thee for them.

And thou who art a maſter, be juſt to thy ſervant, if thou expecteſt from him fidelity; and reaſonable in thy commands, if thou expecteſt a ready obedience.

The ſpirit of a man is in him; ſeverity and rigour may create fear, but can never command his love.

Mix kindneſs with reproof, and reaſon with authority; ſo ſhall thy admonitions take place in his heart, and his duty ſhall become his pleaſure.

He ſhall ſerve thee faithfully, from the motive of gratitude; he ſhall obey thee chearfully from the principle of love; and fail not thou, in return, to give

give his diligence and fidelity their proper reward.

## SECTION IV.

### *MAGISTRATES and SUBJECTS.*

O Thou, the favourite of heaven, whom the ſons of men, thy equals, have agreed to raiſe to ſovereign power, and ſet as a ruler over themſelves; conſider the ends and importance of their truſt, far more than the dignity and height of thy ſtation.

Thou art clothed in purple, and ſeated on a throne; the crown of majeſty inveſteth thy temples, the ſceptre of power is placed in thy hand: but not for thyſelf were theſe enſigns given; not meant for thine own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion reſteth on the hearts of his ſubjects.

The mind of a great prince is exalted with the grandeur of his ſituation;

tion; he revolveth high things, and ſearcheth for buſineſs worthy of his power.

He calleth together the wiſe men of his kingdom, he conſulteth amongſt them with freedom, and heareth the opinions of them all.

He looketh among his people with diſcernment, he diſcovereth the abilities of men, and employeth them according to their merits.

His magiſtrates are juſt, his miniſters are wiſe, and the favourite of his boſom deceiveth him not.

He ſmileth on the arts, and they flouriſh; the ſciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himſelf, he kindleth in their breaſts emulation, and the glory of his kingdom is exalted by their labours.

The ſpirit of the merchant who extendeth his commerce, the ſkill of the farmer who enricheth his lands, the ingenuity of the artiſt, the improvements of the ſcholar; all theſe he honoureth with his favour, or rewardeth with his bounty.

He

He planteth new colonies, he buildeth ſtrong ſhips, he openeth rivers for convenience, he formeth harbours for ſafety; his people abound in riches, and the ſtrength of his kingdom increaſeth.

He frameth his ſtatutes with equity and wiſdom; his ſubjects enjoy the fruits of their labour in ſecurity; and their happineſs conſiſts in their obſervance of the law.

He foundeth his judgments on the principles of mercy; but, in the puniſhment of offenders, he is ſtrict and impartial.

His ears are open to the complaints of his ſubjects; he reſtraineth the hand of their oppreſſors, and delivereth them from their tyranny.

His people therefore look up to him as a father, with reverence and love: they conſider him as the guardian of all they enjoy.

Their affection unto him begetteth in his breaſt a love of the public; the ſecurity of their happineſs is the object of his care.

No

No murmurs againſt him ariſe in their hearts; the machinations of his enemies endanger not his ſtate

His ſubjects are faithful, and firm in his cauſe; they ſtand in his defence as a wall of braſs; the army of a tyrant flieth before them as chaff before the wind.

Security and peace bleſs the dwellings of his people; and glory and ſtrength encircle his throne for ever.

# PART VI.

## The SOCIAL DUTIES.

### SECTION I.

### *BENEVOLENCE.*

WHen thou conſidereſt thy wants, when thou beholdeſt thy imperfections, acknowledge his goodneſs, O ſon of humanity! who honoured thee

thee with reaſon, endued thee with ſpeech, and placed thee in ſociety, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy cloathing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of the comforts and the pleaſures of life: all theſe thou oweſt to the aſſiſtance of others, and couldſt not enjoy but in the bands of ſociety.

It is thy duty therefore to be a friend to mankind, as it is thy intereſt that man ſhould be friendly to thee.

As the roſe breatheth ſweetneſs from its own nature, ſo the heart of a benevolent man produceth good works.

He enjoyeth the eaſe and tranquillity of his own breaſt, and rejoiceth in the happineſs and proſperity of his neighbour.

He openeth not his ear unto ſlander; the faults and the failings of men give a pain to his heart.

His deſire is to do good, and he ſearcheth out the occaſions thereof; in removing the oppreſſion of another, he relieveth himſelf.

From

From the largeneſs of his mind, he comprehendeth in his wiſhes the happineſs of all men; and from the generoſity of his heart, he endeavoureth to promote it.

## SECTION II.

### *JUSTICE.*

THE peace of ſociety dependeth on juſtice; the happineſs of individuals, on the ſafe enjoyment of all their poſſeſſions.

Keep the deſires of thy heart, therefore, within the bounds of moderation; let the hand of juſtice lead them aright.

Caſt not an evil eye on the goods of thy neighbour; let whatever is his property be ſacred from thy touch.

Let no temptation allure thee, nor any provocation excite thee, to lift up thy hand to the hazard of his life.

Defame him not in his character; bear no falſe witneſs againſt him.

Corrupt

Corrupt not his ſervant to cheat or forſake him; and the wife of his boſom, O tempt not to ſin!

It will be a grief to his heart which thou canſt not relieve; an injury to his life, which no reparation can atone.

In thy dealings with men, be impartial and juſt; and do unto them as thou wouldſt they ſhould do unto thee.

Be faithful to thy truſt, and deceive not the man who relieth upon thee; be aſſured it is leſs evil in the ſight of God to ſteal, than to betray.

Oppreſs not the poor, and defraud not of his hire the labouring man.

When thou ſelleſt for gain, hear the whiſperings of conſcience, and be ſatisfied with moderation; nor from the ignorance of the buyer make any advantage.

Pay the debts which thou oweſt: for he who gave thee credit, relied upon thy honour; and to with-hold from him his due, is both mean and unjuſt.

Finally, O ſon of ſociety! examine thy heart, call remembrance to thy

aid; and if in any of theſe things thou findeſt thou haſt tranſgreſſed, take ſorrow and ſhame to thyſelf, and make ſpeedy reparation to the utmoſt of thy power.

## SECTION III.

### *CHARITY.*

HAppy is the man who hath ſown in his breaſt the ſeeds of benevolence; the produce thereof ſhall be charity and love.

From the fountain of his heart ſhall riſe rivers of goodneſs; and the ſtreams ſhall overflow for the benefit of mankind.

He aſſiſteth the poor in their trouble; he rejoiceth in furthering the proſperity of all men.

He cenſureth not his neighbour, he believeth not the tales of envy and malevolence, neither repeateth he their ſlanders.

He forgiveth the injuries of men, he wipeth them from his remembrance;

brance; revenge and malice have no place in his heart.

For evil he returneth not evil; he hateth not even his enemies, but requiteth their injuſtice with friendly admonition.

The griefs and anxieties of men excite his compaſſion; he endeavoureth to alleviate the weight of their misfortunes, and the pleaſure of ſucceſs rewardeth his labour.

He calmeth the fury, he healeth the quarrels of angry men, and preventeth the miſchiefs of ſtrife and animoſity.

He promoteth in his neighbourhood peace and good will, and his name is repeated with praiſe and benedictions.

## SECTION IV.

### *GRATITUDE.*

AS the branches of a tree return their ſap to the root, from whence it aroſe; as a river poureth his ſtreams to the ſea, whence his ſpring was ſupplied; ſo the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with chearfulneſs, he looketh on his benefactor with love and eſteem.

And if to return it be not in his power, he nouriſheth the memory of it in his breaſt with kindneſs, he forgetteth it not all the days of his life.

The hand of the generous man is like the clouds of heaven, which drop upon the earth, fruits, herbage, and flowers: but the heart of the ungrateful is like a deſart of ſand, which ſwalloweth with greedineſs the ſhowers that fall, and burieth them in its boſom, and produceth nothing.

Envy

Envy not thy benefactor, neither ſtrive to conceal the benefit he hath conferred: for though to oblige is better than to be obliged, though the act of generoſity commandeth admiration; yet the humility of gratitude toucheth the heart, and is amiable in the ſight both of God and man.

But receive not a favour from the hand of the proud; to the ſelfiſh and avaritious have no obligation: the vanity of pride ſhall expoſe thee to ſhame, the greedineſs of avarice ſhall never be ſatisfied.

## SECTION V.

### *SINCERITY.*

O Thou who art enamoured with the beauties of Truth, and haſt fixed thy heart on the ſimplicity of her charms, hold faſt thy fidelity unto her, and forſake her not; the conſtancy of thy virtue ſhall crown thee with honour.

The tongue of the ſincere is rooted in his heart; hypocriſy and deceit have no place in his words.

He bluſheth at falſhood, and is confounded; but in ſpeaking the truth he hath a ſteady eye.

He ſupporteth as a man the dignity of his character; to the arts of hypocriſy he ſcorneth to ſtoop.

He is conſiſtent with himſelf; he is never embarraſſed; he hath courage enough for truth, but to lye he is afraid.

He is far above the meanneſs of diſſimulation; the words of his mouth are the thoughts of his heart.

Yet with prudence and caution he openeth his lips; he ſtudieth what is right, and ſpeaketh with diſcretion.

He adviſeth with friendſhip; he reproveth with freedom; and whatſoever he promiſeth, ſhall ſurely be performed.

But the heart of the hypocrite is hid in his breaſt; he maſketh his words in the ſemblance of truth, while the buſineſs of his life is only to deceive.

He

He laugheth in ſorrow, he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is ſafe; but he blundereth into light, and is betrayed and expoſed, with his dirt on his head.

He paſſeth his days in perpetual conſtraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himſelf in the thoughts of his cunning.

O fool, fool! the pains which thou takeſt to hide what thou art, are more than would make thee what thou wouldſt ſeem; and the children of wiſdom ſhall mock at thy cunning, when, in the midſt of ſecurity, thy diſguiſe is ſtripped off, and the finger of deriſion ſhall point thee to ſcorn.

PART

# PART VII.

## RELIGION.

THere is but one God, the author, the creator, the governor of the world; almighty, eternal, and incomprehenſible.

The ſun is not God, though his nobleſt image. He enlighteneth the world with his brightneſs, his warmth giveth life to the products of the earth: admire him as the creature, the inſtrument of God; but worſhip him not.

To the One who is ſupreme, moſt wiſe and beneficent, and to him alone, belong worſhip, adoration, thankſgiving, and praiſe.

Who hath ſtretched forth the heavens with his hand, who hath deſcribed

bed with his finger the courſe of the ſtars.

Who ſetteth bounds to the ocean, that it cannot paſs; and ſaith unto the ſtormy winds, Be ſtill.

Who ſhaketh the earth, and the nations tremble; who darteth his lightnings, and the wicked are diſmayed.

Who calleth forth worlds by the word of his mouth; who ſmiteth with his arm, and they ſink into nothing.

"O reverence the majeſty of the "Omnipotent; and tempt not his "anger, leſt thou be deſtroyed."

The providence of God is over all his works; he ruleth and directeth with infinite wiſdom.

He hath inſtituted laws for the government of the world: he hath wonderfully varied them in all beings; and each, by his nature, conformeth to his will.

In the depths of his mind he revolveth all knowledge; the ſecrets of futurity lie open before him.

The thoughts of thy heart are naked

ked to his view; he knoweth thy determinations before they are made

With reſpect to his preſcience, there is nothing contingent; with reſpect to his providence, there is nothing accidental.

Wonderful he is in all his ways; his counſels are inſcrutable; the manner of his knowledge tranſcendeth thy conception.

"Pay therefore to his wiſdom all "honour and veneration; and bow "down thyſelf in humble and ſub-"miſſive obedience to his ſupreme "direction."

The Lord is graeious and beneficent; he hath created the world in mercy and love.

His goodneſs is conſpicuous in all his works; he is the fountain of excellence, the centre of perfection.

The creatures of his hand declare his goodneſs, and all their enjoyments ſpeak his praiſe; he clotheth them with beauty, he ſupporteth them with food, he preſerveth them with pleaſure from generation to generation.

If

If we lift up our eyes to the heavens, his glory ſhineth forth; if we caſt them down upon the earth, it is full of his goodneſs: the hills and the valleys rejoice and ſing; fields, rivers, and woods, reſound his praiſe.

But thee, O man! he hath diſtinguiſhed with peculiar favour; and exalted thy ſtation above all creatures.

He hath endowed thee with reaſon, to maintain thy dominion; he hath fitted thee with language, to improve by ſociety; and exalted thy mind with the powers of meditation, to contemplate and adore his inimitable perfections.

And in the laws he hath ordained as the rule of thy life, ſo kindly hath he ſuited thy duty to thy nature, that obedience to his precepts is happineſs to thyſelf.

" O praiſe his goodneſs with ſongs " of thankſgiving, and meditate in " ſilence on the wonders of his love: " let thy heart overflow with grati- " tude and acknowledgment, let the " language of thy lips ſpeak praiſe

" and

" and adoration, let the actions of
" thy life ſhow thy love to his law."

The Lord is juſt and righteous, and will judge the earth with equity and truth.

Hath he eſtabliſhed his laws in goodneſs and mercy, and ſhall he not puniſh the tranſgreſſors thereof?

O think not, bold man! becauſe thy puniſhment is delayed, that the arm of the Lord is weakened; neither flatter thyſelf with hopes that he winketh at thy doings.

His eye pierceth the ſecrets of every heart, and he remembereth them for ever: he reſpecteth not the perſons or the ſtations of men.

The high and the low, the rich and the poor, the wiſe and the ignorant, when the ſoul hath ſhaken off the cumbrous ſhackles of this mortal life, ſhall equally receive from the ſentence of God a juſt and everlaſting retribution, according to their works.

Then ſhall the wicked tremble and be afraid; but the heart of the righteous ſhall rejoice in his judgments.

" O fear

" O fear the Lord, therefore, all
" the days of thy life, and walk in
" the paths which he hath opened be-
" fore thee. Let prudence admoniſh
" thee, let temperance reſtrain, let
" juſtice guide thy hand, benevolence
" warm thy heart, and gratitude to
" Heaven inſpire thee with devotion.
" Theſe ſhall give thee happineſs in
" thy preſent ſtate, and bring thee to
" the manſions of eternal felicity in
" the paradiſe of God."

This is the true OECONOMY of HUMAN LIFE.

# THE OECONOMY OF HUMAN LIFE.

## PART the SECOND.

Tranſlated from an Indian manuſcript, found ſoon after that which contained the original of the firſt part, and written by the ſame hand:

IN

A ſecond LETTER from an Engliſh gentleman reſiding in China, to the Earl of ****.

Printed in the Year M,DCC,LXVIII.

To the Right Honourable,

## The Earl of ----------

My Lord,

NOT a month after I had incloſed to your Lordſhip the tranſlation I had attempted of the Oriental ſyſtem of morality, ſo famous in theſe parts, we were agreeably ſurpriſed with a manuſcript of the ſame ſize; whoſe antiquity, characters, and other internal marks, determined it to be the performance of the ſame author; which, at the ſame time that it ſhewed us ſomething was wanting to what we had before eſteemed a complete ſyſtem, very happily ſupplied the deficiency.

I could not reſt, after the firſt dipping into it, without the pleaſing taſk of a tranſlation; nor, when I had finiſhed it, without doing myſelf the honour of tranſmitting it to your Lordſhip. I need not tell your Lord-

ſhip, that the energy of thought, ſublimity of ſtyle, and many other circumſtances, prove it to come from the divine hand that planned the other. The ſubſtance of it carries abundantly more proof of it.

If I did not flatter myſelf that the firſt part had met the honour of your Lordſhip's approbation, I ſhould not be ſo earneſt in diſpatching this after it. But while I know the value of the work, and know your Lordſhip's diſtinguiſhing genius, it would be ridiculous to affect a doubt about it.

I am,

Peking, Jan. 10. 1749-50.

My LORD,

Your's, &c.

BOOK

# BOOK I.

## MAN conſidered in the general.

### CHAP. I.

### *Of the* HUMAN FRAME *and* STRUCTURE.

WEAK and ignorant as thou art, O man! humble as thou oughteſt to be, O child of the duſt! wouldſt thou raiſe thy thoughts to infinite wiſdom? wouldſt thou ſee omnipotence diſplayed before thee? Contemplate thine own frame.

Fearfully and wonderfully art thou made: praiſe therefore thy Creator with awe, and rejoice before him with reverence.

Wherefore of all creatures art thou only erect, but that thou ſhouldſt behold

hold his works! wherefore art thou to behold, but that thou mayſt admire them! wherefore to admire, but that thou mayſt adore them and thy Creator.

Wherefore is conſciouſneſs repoſed in thee alone! and whence is it derived to thee!

It is not in fleſh to think; it is not in bones to reaſon. The lion knoweth not that worms ſhall eat him; the ox perceiveth not that he is fed for ſlaughter.

Something is added to thee unlike to what thou ſeeſt: ſomething informs thy clay, higher than all that is the object of thy ſenſes. Behold, what is it?

Thy body remaineth perfect after it is fled, therefore it is no part of it: it is immaterial, therefore it is eternal: it is free to act, therefore it is accountable for its actions.

Knoweth the aſs the uſe of food, becauſe his teeth mow down the herbage? or ſtandeth the crocodile erect, although his back-bone is ſtrait as thine?

God

God formed thee as he had formed theſe: after them all wert thou created; ſuperiority and command were given thee over all, and of his own breath did he communicate to thee thy principle of knowledge.

Know thyſelf then the pride of his creation, the link uniting divinity and matter; behold a part of God himſelf within thee: remember thine own dignity, nor dare deſcend to evil or to meanneſs.

Who planted terror in the tail of the ſerpent? who cloathed the neck of the horſe with thunder? even he who hath inſtructed thee to cruſh the one under thy feet, and to tame the other to thy purpoſes.

## CHAP. II.

### *Of the* USE *of the* SENSES.

VAUNT not of thy body, becauſe it it was firſt formed; nor of thy brain, becauſe therein thy ſoul reſideth. Is not the maſter of the houſe more honourable than its walls?

The

The ground muſt be prepared before corn be planted: the potter muſt build his furnace before he can make his porcelane.

As the breath of heaven ſayeth unto the water of the deep, This way ſhall thy billows roll, and no other; thus high, and no higher, ſhall they raiſe their fury: ſo let thy ſpirit, O man, actuate and direct thy fleſh; ſo let it repreſs its wildneſs.

Thy ſoul is the monarch of thy frame; ſuffer not its ſubjects to rebel againſt it.

Thy body is as the globe of the heart, thy bones the pillars that ſuſtain it on its baſis.

As the ocean giveth riſe to ſprings, whoſe waters return again into its boſom through the rivers, ſo runneth thy life from the heart outwards, and ſo returneth it unto its place again.

Do not both retain their courſe for ever? Behold, the ſame God ordained them.

Is not thy noſe the channel to perfumes? thy mouth the path to delicacies? yet know thou, that perfumes long ſmelt become offenſive, that delicacies

licacies deſtroy the appetite they flatter.

Are not thine eyes the centinels that watch for thee? yet how often are they unable to diſtinguiſh truth from error?

Keep thy ſoul in moderation, teach thy ſpirit to be attentive to its good; ſo ſhall theſe its miniſters be always to thee conveyances of truth.

Thine hand, is it not a miracle? Is there in the creation aught like unto it? Wherefore was it given thee, but that thou mighteſt ſtretch it out to the aſſiſtance of thy brother?

Why of all things living art thou alone made capable of bluſhing? The world ſhall read thy ſhame upon thy face; therefore do nothing ſhameful.

Fear and diſmay, why rob they thy countenance of its ruddy ſplendour? Avoid guilt, and thou ſhalt know that fear is beneath thee; that diſmay is unmanly.

Wherefore to thee alone ſpeak ſhadows in the viſions of thy pillow? Reverence them; for know that dreams are from on high.

Thou

Thou man alone canſt ſpeak. Wonder at thy glorious prerogative; and pay to him who gave it thee a rational and welcome praiſe, teaching thy children wiſdom, inſtructing the offspring of thy loins in piety.

## CHAP. III.

### *The* SOUL *of* MAN, *its* ORIGIN *and* AFFECTIONS.

THE bleſſings, O man! of thy external part, are health, vigour, and proportion. The greateſt of theſe is health. What health is to the body, even that is honeſty to the ſoul.

That thou haſt a ſoul, is of all knowledge the moſt certain, of all truths the moſt plain unto thee. Be meek, be grateful for it. Seek not to know it perfectly. It is inſcrutable.

Thinking, underſtanding, reaſoning, willing, call not theſe the ſoul? They are its actions, but they are not its eſſence.

Raiſe it not too high, that thou be not deſpiſed. Be not thou like unto thoſe

thoſe who fall by climbing, neither debaſe it to the ſenſe of brutes; nor be thou like to the horſe and the mule, in whom there is no underſtanding.

Search it by its faculties, know it by its virtues. They are more in number than the hairs of thy head; the ſtars of heaven are not to be counted with them.

Think not with *Arabia*, that one ſoul is parted among all men; neither believe thou with the ſons of *Egypt*, that every man hath many: know, that as thy heart, ſo alſo thy ſoul is one.

Doth not the ſun harden the clay? doth it not alſo ſoften the wax? As it is one ſun that worketh both, even ſo it is one ſoul that willeth contraries.

As the moon retaineth her nature though darkneſs ſpread itſelf before her face as a curtain ſo the ſoul remaineth perfect even in the boſom of the fool.

She is immortal; ſhe is unchangeable; ſhe is alike in all. Health calleth her forth to ſhew her lovelineſs,

and application anointeth her with the oil of wiſdom.

Although ſhe ſhall live after thee, think not ſhe was born before thee. She was concreated with thy fleſh, and formed with thy brain.

Juſtice could not give her to thee exalted by virtues, nor mercy deliver her to thee deformed by vices. Theſe muſt be thine, and thou muſt anſwer them.

Suppoſe not death can ſhield thee from examination; think not corruption can hide thee from inquiry. He who formed thee of thou knoweſt not what, can he not raiſe thee from thou knoweſt not what again?

Perceiveth not the cock the hour of midnight? Exalteth he not his voice, to tell thee it is morning? Knoweth not the dog the footſteps of his maſter? and flieth not the wounded goat unto the herb that healeth him? Yet, when theſe die, their ſpirit returneth to the duſt: thine alone ſurviveth.

Envy not to theſe their ſenſes, becauſe quicker than thine own. Learn that the advantage lieth not in poſſeſſing

ſing good things, but in the knowing to uſe them.

Hadſt thou the ear of the ſtag, or were thine eye as ſtrong and piercing as the eagle's; didſt thou equal the hound in ſmell, or could the ape reſign to thee his taſte, or the tortoiſe her feeling; yet, without reaſon, what would they avail thee? Periſh not all theſe like their kindred?

Hath any one of them the gift of ſpeech? Can any ſay unto thee, Therefore did I ſo?

The lips of the wiſe are as the doors of a cabinet; no ſooner are they opened, but treaſures are poured out before thee,

Like unto trees of gold arranged in beds of ſilver, are wiſe ſentences uttered in due ſeaſon.

Canſt thou think too greatly of thy ſoul? or can too much be ſaid in its praiſe? It is the image of him who gave it.

Remember thou its dignity for ever; forget not how great a talent is committed to thy charge.

Whatſoever may do good, may alſo

do harm. Beware that thou direct its courſe to virtue.

Think not that thou canſt loſe her in the croud; ſuppoſe not that thou canſt bury her in thy cloſet. Action is her delight, and ſhe will not be withheld from it.

Her motion is perpetual; her attempts are univerſal; her agility is not to be ſuppreſſed. Is it at the uttermoſt part of the earth? ſhe will have it: is it beyond the region of the ſtars? yet will her eye diſcover it.

Inquiry is her delight. As one who traverſeth the burning ſands in ſearch of water, ſo is the ſoul that thirſteth after knowledge.

Guard her, for ſhe is raſh; reſtrain her, for ſhe is irregular; correct her, for ſhe is outrageous; more ſupple is ſhe than water, more flexible than wax, more yielding than air. Is there aught then can bind her?

As a ſword in the hand of a madman, even ſo is the ſoul to him who wanteth diſcretion.

The

The end of her ſearch is truth; her means to diſcover it are reaſon and experience. But are not theſe weak, uncertain, and fallacious? How then ſhall ſhe attain unto it?

General opinion is no proof of truth; for the generality of men are ignorant.

Perception of thyſelf, the knowledge of him who created thee, the ſenſe of the worſhip thou oweſt unto him, are not theſe plain before thy face? And, behold! what is there more that man needeth to know?

## CHAP. IV.

### *Of the* PERIOD *and* USES *of* HUMAN LIFE.

AS the eye of morning to the lark, as the ſhade of evening to the owl, as honey to the bee, or as the carcaſe to the vulture; even ſuch is life unto the heart of man.

Thought bright, it dazzleth not; though obſcure, it diſpleaſeth not; though ſweet, it cloyeth not; though

corrupt, it forbiddeth not: yet who is he that knoweth its true value?

Learn to eſteem life as it ought; then art thou near the pinacle of wiſdom.

Think not with the fool, that nothing is more valuable; nor believe with the pretended wiſe, that thou oughteſt to contemn it. Love it not for itſelf, but for the good it may be of to others.

Gold cannot buy it for thee, neither can mines of diamonds purchaſe back the moment thou haſt now loſt of it. Employ the ſucceeding ones in virtue.

Say not, that it were beſt not to have been born; or, if born, that it had been beſt to die early: neither dare thou to aſk of thy Creator, Where had been the evil had I not exiſted? Good is in thy power; the want of good is evil; and, if thy queſtion be juſt, lo! it condemneth thee.

Would the fiſh ſwallow the bait if he knew the hook was hid therein? would the lion enter the toils if he ſaw they were prepared for him? ſo neither, were the ſoul to periſh with this

this clay, would man wiſh to live; neither would a merciful God have created him: know hence thou ſhalt live afterward.

As the bird incloſed in the cage before he ſeeth it, yet teareth not his fleſh againſt its ſides; ſo neither labour thou vainly to run from the ſtate thou art in; but know it is allotted thee, and be content with it.

Though its ways are uneven, yet are they not all painful. Accommodate thyſelf to all; and where there is leaſt appearance of evil, ſuſpect the greateſt danger.

When thy bed is ſtraw, thou ſleepeſt in ſecurity; but when thou ſtretcheſt thyſelf on roſes, beware of the thorns.

A good death is better than an evil life: ſtrive to live, therefore, as long as thou oughteſt, not as long as thou canſt. While thy life is to others worth more than thy death, it is thy duty to preſerve it.

Complain not, with the fool, of the ſhortneſs of thy time: remember that with thy days thy cares are ſhortened.

Take

Take from the period of thy life the uſeleſs parts of it, and what remaineth? Take off the time of thine infancy, the ſecond infancy of age, thy ſleep, thy thoughtleſs hours, thy days of ſickneſs; and, even at the fulneſs of years, how few ſeaſons haſt thou truly numbered?

He who gave thee life as a bleſſing, ſhortened it to make it more ſo. To what end would longer life have ſerved thee? Wiſheſt thou to have had an opportunity of more vices? As to the good, will not he who limited thy ſpan, be ſatisfied with the fruits of it?

To what end, O child of ſorrow! wouldſt thou live longer? to breathe, to eat, to ſee the world? All this thou haſt done often already. Too frequent repetition, is it not tireſome? or is it not ſuperfluous?

Wouldſt thou improve thy wiſdom and thy virtue? Alas! what art thou to know? or who is it that ſhall teach thee? Badly thou employeſt the little thou haſt, dare not therefore to complain that more is not given thee.

Repine not at the want of knowledge; it muſt periſh with thee in the grave.

grave. Be honeſt here, thou ſhalt be wiſe hereafter.

Say not unto the crow, Why numbereſt thou ſeven times the age of thy lord? or to the fawn, Why are thine eyes to ſee my offſpring to an hundred generations? Are theſe to be compared with thee in the abuſe of life? are they riotous? are they cruel? are they ungrateful? Learn from them rather, that innocence of life and ſimplicity of manners are the paths to a good old age.

Knoweſt thou to employ life better than theſe? then leſs of it may ſuffice thee.

Man who dares inſlave the world, when he knows he can enjoy his tyranny but a moment, what would he not aim at, if he were immortal?

Enough haſt thou of life, but thou regardeſt not: thou art not in want of it, O man! but thou art prodigal: thou throweſt it lightly away, as if thou hadſt more than enough; and yet thou repineſt that it is not gathered again unto thee

Know that it is not abundance which maketh rich, but œconomy.

The

The wiſe continueth to live from his firſt period; the fool is always beginning.

Labour not after riches firſt, and think thou afterwards wilt enjoy them. He who neglecteth the preſent moment, throweth away all that he hath. As the arrow paſſeth through the heart, while the warrior knew not that it was coming; ſo ſhall his life be taken away, before he knoweth that he hath it.

What then is life, that man ſhould deſire it? what breathing, that he ſhould covet it?

Is it not a ſcene of deluſion, a ſeries of miſadventures, a purſuit of evils linked on all ſides together? In the beginning it is ignorance, pain is in its middle, and its end is ſorrow.

As one wave puſheth on another, till both are involved in that behind them, even ſo ſucceedeth evil to evil in the life of man; the greater and the preſent ſwallow up the leſſer and the paſt. Our terrors are real evils; our expectations look forward into improbabilities.

Fools,

Fools, to dread as mortals, and to deſire as if immortal!

What part of life is it that we would wiſh to remain with us? Is it youth? can we be in love with outrage, licentiouſneſs, and temerity? Is it age? then are we fond of infirmities.

It is ſaid grey hairs are revered, and in length of days is honour. Virtue can add reverence to the bloom of youth; and without it age plants more wrinkles in the ſoul than on the forehead.

Is age reſpected, becauſe it hateth riot? What juſtice is in this, when it is not age deſpiſeth pleaſure, but pleaſure that deſpiſeth age?

Be virtuous while thou art young, ſo ſhall thine age be honoured.

BOOK

# BOOK II.

## MAN conſidered in regard to his INFIRMITIES, and their EFFECTS.

### CHAP. I.

### *VANITY.*

INconſtancy is powerful in the heart of man; intemperance ſwayeth it whither it will; deſpair ingroſſeth much of it; and fear proclaimeth, Behold, I ſit unrivalled therein: but vanity is beyond them all.

Weep not therefore at the calamities of the human ſtate; rather laugh at its follies. In the hands of the man addicted to vanity, life is but the ſhadow of a dream.

The hero, the moſt renowned of human characters, what is he but the bubble of this weakneſs? The public is

is unſtable and ungrateful; why ſhould the man of wiſdom endanger himſelf for fools?

The man who neglecteth his preſent concerns, to revolve how he will behave when greater, feedeth himſelf with wind, while his bread is eaten by another.

Act as becometh thee in thy preſent ſtation, and in more exalted ones thy face ſhall not be aſhamed.

What blindeth the eye, or what hideth the heart of a man from himſelf, like vanity? Lo! when thou ſeeſt not thyſelf, then others diſcover thee moſt plainly.

As the tulip that is gaudy without ſmell, conſpicuous without uſe; ſo is the man who ſetteth himſelf up on high, and hath not merit.

The heart of the vain is troubled while it ſeemeth content; his cares are greater than his pleaſures.

His ſolicitude cannot reſt with his bones; the grave is not deep enough to hide it: he extendeth his thoughts beyond his being; he beſpeaketh praiſe to be paid when he is gone: but whoſo promiſeth it, deceiveth him.

As the man who engageth his wife to remain in widowhood, that ſhe diſturb not his ſoul; ſo is he who expecteth that praiſe ſhall reach his ears beneath the earth, or cheriſh his heart in its ſhroud.

Do well while thou liveſt; but regard not what is ſaid of it. Content thyſelf with deſerving praiſe, and thy poſterity ſhall rejoice in hearing it.

As the butterfly who ſeeth not her own colours, as the jeſſamine which feeleth not the ſcent it caſteth around it; ſo is the man who appeareth gay, and biddeth others to take note of it.

To what purpoſe, ſaith he, is my veſture of gold, to what end are my tables filled with dainties, if no eye gaze upon them? if the world know it not? Give thy raiment to the naked, and thy food unto the hungry; ſo ſhalt thou be praiſed, and feel that thou deſerveſt it.

Why beſtoweſt thou on every man the flattery of unmeaning words? Thou knoweſt when returned thee, thou regardeſt it not. He knoweth he lyeth unto thee; yet he knoweth thou wilt thank him for it. Speak in ſincerity,

ſincerity, and thou ſhalt hear with inſtruction.

The vain delighteth to ſpeak of himſelf; but he ſeeth not that others like not to hear him.

If he have done any thing worthy praiſe, if he poſſeſs that which is worthy admiration, his joy is to proclaim it, his pride is to hear it reported. The deſire of ſuch a man defeateth itſelf. Men ſay not, Behold, he hath done it; or, See, he poſſeſſeth it: but, Mark how proud he is of it!

The heart of man cannot attend at once to many things. He who fixeth his ſoul on ſhew, loſeth reality. He purſueth bubbles, which break in their flight, while he treads to earth what would do him honour.

## CHAP. II.

### *INCONSTANCY.*

NAture urgeth thee to inconſtancy, O man! therefore, guard thyſelf at all times againſt it.

Thou art from the womb of thy mother various and wavering. From the loins of thy father inheriteſt thou inſtability? how then ſhalt thou be firm?

Thoſe who gave thee a body, furniſhed it with weakneſs; but he who gave thee a ſoul, armed thee with reſolution. Employ it, and thou art wiſe; be wiſe, and thou art happy.

Let him who doth well, beware how he boaſteth of it; for rarely is it of his own will.

Is it not the event of an impulſe from without, born of uncertainty, inforced by accident, dependent on ſomewhat elſe? To theſe then, and to accident, is due the praiſe.

Beware of irreſolution in the intent of thy actions, beware of inſtability in the execution; ſo ſhalt thou triumph over two great failings of thy nature.

What reproacheth reaſon more than to act contrarieties? What can ſuppreſs the tendencies to theſe, but firmneſs of mind?

The

The inconſtant feeleth that he changeth, but he knoweth not why; he ſeeth that he eſcapeth from himſelf, but he perceiveth not how. Be thou incapable of change in that which is right, and men will rely upon thee.

Eſtabliſh únto thyſelf principles of action; and ſee that thou ever act according to them.

Firſt know that thy principles are juſt, and then be thou inflexible in the path of them.

So ſhall thy paſſions have no rule over thee; ſo ſhall thy conſtancy inſure unto thee the good thou poſſeſſeſt, and drive from thy door misfortune. Anxiety and diſappointment ſhall be ſtrangers to thy gates.

Suſpect not evil in any one, until thou ſeeſt it; when thou ſeeſt it, forget it not.

Whoſo hath been an enemy, cannot be a friend; for man mendeth not of his faults.

How ſhould his actions be right, who hath no rule of life? Nothing

can be juſt which proceedeth not from reaſon.

The inconſtant hath no peace in his ſoul; neither can any be at eaſe whom he concerneth himſelf with.

His life is unequal; his motions are irregular; his ſoul changeth with the weather.

To-day he loveth thee, to-morrow thou art deteſted by him: and why? himſelf knoweth not wherefore he loved, or wherefore he now hateth.

To-day he is the tyrant, to-morrow thy ſervant is leſs humble: and why? he who is arrogant without power, will be ſervile where there is no ſubjection.

To-day he is profuſe, to-morrow he grudgeth unto his mouth that which it ſhould eat. Thus it is with him who knoweth not moderation.

Who ſhall ſay of the cameleon, He is black, when, the moment after, the verdure of the graſs overſpreadeth him?

Who ſhall ſay of the inconſtant, He is joyful, when his next breath ſhall be ſpent in ſighing?

What

What is the life of ſuch a man but the phantom of a dream? In the morning he riſeth happy, at noon he is on the rack; this hour he is a god, the next below a worm; one moment he laugheth, the next he weepeth; he now willeth, in an inſtant he willeth not, and in another he knoweth not whether he willeth or no.

Yet neither eaſe nor pain have fixed themſelves on him: neither is he waxed greater, or become leſs; neither hath he had cauſe for laughter, nor reaſon for his ſorrow: therefore ſhall none of them abide with him.

The happineſs of the inconſtant is as a palace built on the ſurface of the ſand; the blowing of the wind carrieth away its foundation: what wonder then that it falleth?

But what exalted form is this, that hitherward directs its even, its uninterrupted courſe? whoſe foot is on the earth, whoſe head above the clouds?

On his brow ſitteth majeſty; ſteadineſs is in his port; and in his heart reigneth tranquillity.

Though

Though obſtacles appear in the way, he deigneth not to look down upon them; though heaven and earth oppoſe his paſſage, he proceedeth.

The mountains ſink beneath his tread; the waters of the ocean are dried up under the ſole of his foot.

The tyger throweth herſelf acroſs his way in vain; the ſpots of the leopard glow againſt him unregarded.

He marcheth through the imbattled legions; with his hand he putteth aſide the terrors of death.

Storms roar againſt his ſhoulders, but are not able to ſhake them; the thunder burſteth over his head in vain; the lightning ſerveth but to ſhew the glories of his countenance.

His name is *Reſolution!* He cometh from the utmoſt part of the earth; he ſeeth happineſs afar off before him; his eye diſcovereth her temple beyond the limits of the pole.

He walketh up to it, he entereth boldly, and he remaineth there for ever.

Eſtabliſh thy heart, O man! in that which is right; and then know the greateſt

greateſt of human praiſe is to be immutable.

## CHAP. III.

### *WEAKNESS.*

VAin and inconſtant as thou art, O child of imperfection! how canſt thou but be weak? is not inconſtancy connected with frailty? can there be vanity without infirmity? Avoid the danger of the one, and thou ſhalt eſcape the miſchiefs of the other.

Wherein art thou moſt weak? in that wherein thou ſeemeſt moſt ſtrong; in that wherein moſt thou glorieſt: even in poſſeſſing the things which thou haſt; in uſing the good that is about thee.

Are not thy deſires alſo frail? or knoweſt thou even what it is thou wouldſt wiſh? When thou haſt obtained what moſt thou ſoughteſt after, behold it contenteth thee not.

Wherefore loſeth the pleaſure that is before thee its reliſh? and why appeareth that which is yet to come the ſweeter?

ſweeter? Becauſe thou art wearied with the good of this, becauſe thou knoweſt not the evil of that which is not with thee. Know that to be content, is to be happy.

Couldſt thou chuſe for thyſelf; would thy Creator lay before thee all that thine heart could aſk for: would happineſs then remain with thee? or would joy dwell always in thy gates?

Alas! thy weakneſs forbiddeth it; thy infirmity declareth againſt it. Variety is to thee in the place of pleaſure; but that which permanently delighteth, muſt be permanent.

When it is gone, thou repenteſt the loſs of it; though, while it was with thee, thou deſpiſedſt it.

That which ſucceedeth it, hath no more pleaſure for thee; and thou afterwards quarreleſt with thyſelf for preferring it: behold the only circumſtance in which thou erreſt not!

Is there any thing in which thy weakneſs appeareth more than in deſiring things? it is in the poſſeſſing, and in the uſing them.

Good

Good things ceaſe to be good in our enjoyment of them. What nature meant pure ſweets, are ſources of bitterneſs to us; from our delights ariſe pain, from our joys ſorrow.

Be moderate in the enjoyment, and it ſhall remain in thy poſſeſſion, let thy joy be founded on reaſon, and to its end ſhall ſorrow be a ſtranger.

The delights of love are uſhered in by ſighs, and they terminate in languiſhment and dejection. The object thou burnedſt for, nauſeates with ſatiety; and no ſooner hadſt thou poſſeſſed it, but thou art weary of its preſence.

Join eſteem to thy admiration, unite friendſhip with thy love; ſo ſhalt thou find in the end content ſo abſolute, that it ſurpaſſeth raptures, tranquillity more worth than ecſtaſy.

God hath given thee no good without its admixture of evil; but he hath given thee alſo the means of throwing off the evil from it.

As joy is not without its allay of pain, ſo neither is ſorrow without its portion of pleaſure. Joy and grief, though unlike, are united. Our own choice

choice only can give them to us entire.

Melancholy itſelf often giveth delight, and the extremity of joy is mingled with tears.

The beſt things in the hands of a fool may be turned to his deſtruction; and out of the worſt the wiſe will find the means of good.

So blended is weakneſs in thy nature, O man! that thou haſt not ſtrength either to be good or to be evil entirely. Rejoice that thou canſt not excel in evil, and let the good that is within thy reach content thee.

The virtues are allotted to various ſtations. Seek not after impoſſibilities, nor grieve that thou canſt not poſſeſs them all.

Wouldſt thou at once have the liberality of the rich, and the contentment of the poor? or ſhall the wife of thy boſom be deſpiſed becauſe ſhe ſheweth not the virtues of the widow?

If thy father ſink before thee in the diviſions of thy country, can at once thy

thy juſtice deſtroy him, and thy duty ſave his life?

If thou behold thy brother in the agonies of a ſlow death, is it not mercy to put a period to his life? and is it not alſo death to be his murderer?

Truth is but one; thy doubts are of thine own raiſing. He who made virtues what they are, planted alſo in thee a knowledge of their pre-eminence. Act as thy ſoul dictates to thee, and the end ſhall be always right.

## CHAP. IV.

### *Of the* INSUFFICIENCY *of* KNOWLEDGE.

IF there is any thing lovely, if there is any thing deſirable, if there is any thing within the reach of man that is worthy of praiſe, is it not knowledge? and yet who is it that attaineth unto it?

The ſtateſman proclaimeth that he hath it; the ruler of the people claim-

eth the praiſe of it; but findeth the ſubject that he poſſeſſeth it?

Evil is not requiſite to man; neither can vice be neceſſary to be tolerated: yet how many evils are permitted by the connivance of the laws? how many crimes committed by the decrees of the council?

But be wiſe, O ruler! and learn, O thou that art to command the nations! One crime authoriſed by thee is worſe than the eſcape of ten from puniſhment.

When thy people are numerous, when thy ſons increaſe about thy table; ſendeſt thou them not out to ſlay the innocent, and to fall before the ſword of him whom they have not offended?

If the object of thy deſires demandeth the lives of a thouſand, ſayeſt thou not, I will have it? Surely thou forgetteſt that he who created thee, created alſo theſe; and that their blood is as rich as thine.

Sayeſt thou, that juſtice cannot be executed without wrong, Surely thine own words condemn thee.

Thou

Thou who flattereſt with falſe hopes the criminal, that he may confeſs his guilt; art not thou unto him a criminal? or is thy guilt the leſs, becauſe he cannot puniſh it?

When thou commandeſt to the torture him who is but ſuſpected of ill, dareſt thou to remember, that thou mayſt wrack the innocent?

Is thy purpoſe anſwered by the event? is thy ſoul ſatisfied with his confeſſion? Pain will inforce him to ſay what is not, as eaſy as what is; and anguiſh hath cauſed innocence to accuſe herſelf.

That thou mayſt not kill him without cauſe, thou doſt worſe than kill him: that thou mayſt prove if he be guilty, thou deſtroyeſt him innocent.

O blindneſs to all truth! O inſufficiency of the wiſdom of the wiſe! Know when thy Judge ſhall bid thee account for this, thou ſhalt wiſh ten thouſand guilty to have gone free, rather than one innocent then to ſtand forth againſt thee.

Inſufficient as thou art to the maintenance of juſtice, how ſhalt thou ar-

rive at the knowledge of truth? how ſhalt thou aſcend to the footſtep of her throne?

As the owl is blinded by the radiance of the ſun, ſo ſhall the brightneſs of her countenance dazzle thee in thy approaches.

If thou wouldſt mount up into her throne, firſt bow thyſelf at her footſtool: if thou wouldſt arrive at the knowledge of her, firſt inform thyſelf of thine own ignorance.

More worth is ſhe than pearls, therefore ſeek her carefully: the emerald, and the ſapphire, and the ruby, are as dirt beneath her feet; therefore purſue her manfully.

The way to her is labour; attention is the pilot that muſt conduct thee into her ports. But weary not in the way; for when thou art arrived at her, the toil ſhall be to thee for pleaſure.

Say not unto thyſelf, Behold, truth breedeth hatred, and I will avoid it; diſſimulation raiſeth friends, and I will follow it. Are not the enemies made by truth, better than the friends obtained by flattery?

Natu-

Naturally doth man deſire the truth; yet when it is before him, he will not apprehend it; and if it force itſelf upon him, is he not offended at it?

The fault is not in truth, for that is amiable; but the weakneſs of man beareth not its ſplendour.

Wouldſt thou ſee thine inſufficiency more plainly? view thyſelf at thy devotions! To what end was religion inſtituted, but to teach thee thine infirmities, to remind thee of thy weakneſs, to ſhew thee that from heaven alone thou art to hope for good?

Doth it not remind thee that thou art duſt? doth it not tell thee that thou art aſhes? And behold repentance; is it not built on frailty?

When thou giveſt an oath, when thou ſweareſt thou wilt not deceive; behold, it ſpreadeth ſhame upon thy face, and upon the face of him that receiveth it. Learn to be juſt, and repentance may be forgotten: learn to be honeſt, and oaths are unneceſſary.

The ſhorter follies are, the better:

ſay not therefore to thyſelf, I will not play the fool by halves.

He that heareth his own faults with patience, ſhall reprove another with boldneſs.

He that giveth a denial with reaſon, ſhall ſuffer a repulſe with moderation.

If thou art ſuſpected, anſwer with freedom: whom ſhould ſuſpicion affright, except the guilty?

The tender of heart is turned from his purpoſe by ſupplications, the proud is rendered more obſtinate by intreaty, the ſenſe of thine inſufficiency commandeth thee to hear; but to be juſt, thou muſt hear without thy paſſions.

## CHAP. V.

### *MISERY.*

FEeble and inſufficient as thou art, O man! in good; frail and inconſtant as thou art in pleaſure: yet is there a thing in which thou art ſtrong and unſhaken. Its name is *Miſery*.

It

It is the character of thy being, the prerogative of thy nature: in thy breaſt alone it reſideth; without thee there is nothing of it. And behold, what is its ſource, but thine own paſſions?

He who gave thee theſe, gave thee alſo reaſon to ſubdue them; exert it, and thou ſhalt trample them under thy feet.

Thine entrance into the world, is it not ſhameful? thy deſtruction, is it not glorious? Lo! men adorn the inſtruments of death with gold and gems, and wear them above their garments.

He who begetteth a man, hideth his face; but he who killeth a thouſand, is honoured.

Know thou, notwithſtanding, that in this is error. Cuſtom cannot alter the nature of truth; neither can the opinion of man deſtroy juſtice: the glory and the ſhame are miſplaced.

There is but one way for man to be produced: there are a thouſand by which he may be deſtroyed.

There is no praiſe or honour to him who giveth being to another; but

triumphs

triumphs and empire are the rewards of murder.

Yet he who hath many children, hath as many bleſſings; and he who hath taken away the life of another, ſhall not enjoy his own.

While the ſavage curſeth the birth of his ſon, and bleſſeth the death of his father; doth he not call himſelf a monſter?

Enough of evil is allotted unto man; but he maketh it more while he lamenteth it.

The greateſt of all human ills is ſorrow: too much of this thou art born unto; add not unto it by thine own perverſeneſs.

Grief is natural to thee, and is always about thee; pleaſure is a ſtranger, and viſiteth thee but by times: uſe well thy reaſon, and ſorrow ſhall be caſt behind thee; be prudent, and the viſits of joy ſhall remain long with thee.

Every part of thy frame is capable of ſorrow; but few and narrow are the paths that lead to delight.

Pleaſures

Pleaſures can be admitted only ſimply; but pains ruſh in a thouſand at a time.

As the blaze of ſtraw fadeth as ſoon as it is kindled, ſo paſſeth away the brightneſs of joy, and thou knoweſt not what is become of it.

Sorrow is frequent; pleaſure is rare: pain cometh of itſelf; delight muſt be purchaſed: grief is unmixed; but joy wanteth not its allay of bitterneſs.

As the ſoundeſt health is leſs perceived than the lighteſt malady; ſo the higheſt joy toucheth us leſs deep than the ſmalleſt ſorrow.

We are in love with anguiſh; we often fly from pleaſure; when we purchaſe it, coſteth it not more than it is worth?

Reflection is the buſineſs of man; a ſenſe of his ſtate is his firſt duty: but who remembereth himſelf in joy? Is it not in mercy, then, that ſorrow is allotted unto us?

Man foreſeeth the evil that is to come; he remembereth it when it is paſt: he conſidereth not that the thought of affliction woundeth deeper than

than the affliction itſelf. Think not of thy pain, but when it is upon thee, and thou ſhalt avoid what moſt would hurt thee.

He who weepeth before he needeth, weepeth more than he needeth: and why? but that he loveth weeping.

The ſtag weepeth not till the ſpear is lifted up againſt him; nor do the tears of the beaver fall, till the hound is ready to ſeize him: man anticipateth death, by the apprehenſion of it; and the fear is greater miſery, than the event itſelf.

Be always prepared to give an account of thine actions; and the beſt death is that which is leaſt premeditated.

## CHAP. VI.

### *Of JUDGMENT.*

THE greateſt bounties given to man are, judgment and will; happy is he who miſapplieth them not.

As

As the torrent that rolleth down the mountains, deſtroyeth all that is borne away by it; ſo doth common opinion overwhelm reaſon in him who ſubmitteth to it, without ſaying, What is thy foundation?

See that what thou receiveſt as truth, be not the ſhadow of it: what thou acknowledgeſt as convincing, is often but plauſible. Be firm, be conſtant, determine for thyſelf; ſo ſhalt thou be anſwerable only for thine own weakneſs.

Say not that the event proveth the wiſdom of the action; remember man is not above the reach of accidents.

Condemn not the judgment of another, becauſe it differeth from thine own; may not even both be in an error?

When thou eſteemeſt a man for his titles, and contemneſt the ſtranger becauſe he wanteth them; judgeſt thou not of the camel by his bridle?

Think not thou art revenged of thine enemy when thou ſlayeſt him: thou putteſt him beyond thy reach, thou giveſt him quiet, and thou takeſt

keſt from thyſelf all means of hurting him.

Was thy mother incontinent, and grieveth it thee to be told of it? is frailty in thy wife, and art thou pained at the reproach of it? He who deſpiſeth thee for it, condemneth himſelf. Art thou anſwerable for the vices of another?

Diſregard not a jewel, becauſe thou poſſeſſeſt it; neither enhance thou the value of a thing, becauſe it is another's: poſſeſſion to the wiſe addeth to the price of it.

Honour not thy wife the leſs, becauſe ſhe is in thy power; and deſpiſe him that hath ſaid, Wouldſt thou love her leſs? marry her! What hath put her into thy power, but her confidence in thy virtue? Shouldſt thou love her leſs, for being more obliged to her?

If thou wert juſt in thy courtſhip of her; though thou neglecteſt her while thou haſt her, yet ſhall her loſs be bitter to thy ſoul.

He who thinketh another beſt, only becauſe he poſſeſſeth her; if he be not

not wiſer than thee, at leaſt he is more happy.

Weigh not the loſs thy friend hath ſuffered by the tears he ſheddeth for it; the greateſt griefs are above theſe expreſſions of them

Eſteem not an action, becauſe it is done with noiſe and pomp; the nobleſt ſoul is that which doth great things, and is not moved in the doing them.

Fame aſtoniſheth the ear of him who heareth it; but tranquillity rejoiceth the heart that is poſſeſſed of it.

Attribute not the good actions of another to bad cauſes: thou canſt not know his heart; but the world will know by this, that thine is full of envy.

There is not in hypocriſy more vice than folly; to be honeſt, is as eaſy as to ſeem ſo.

Be more ready to acknowledge a benefit, than to revenge an injury; ſo ſhalt thou have more benefits than injuries done unto thee.

Be more ready to love than to hate; ſo ſhalt thou be loved by more than hate thee.

Be willing to commend, and be ſlow to cenſure; ſo ſhall praiſe be upon thy virtues, and the eye of enmity ſhall be blind to thy imperfections.

When thou doſt good, do it becauſe it is good; not becauſe men eſteem it: when thou avoideſt evil, fly it becauſe it is evil; not becauſe men ſpeak againſt it: be honeſt for love of honeſty, and thou ſhalt be uniformly ſo: he that doth it without principle, is wavering.

Wiſh rather to be reproved by the wiſe, than to be applauded by him who hath no underſtanding: when they tell thee of a fault, they ſuppoſe thou canſt improve; the other, when he praiſeth thee, thinketh thee like unto himſelf.

Accept not an office for which thou art not qualified, leſt he who knoweth more of it deſpiſe thee.

Inſtruct not another in that wherein thyſelf art ignorant; when he ſeeeth it, he will upbraid thee.

Expect

Expect not a friendſhip with him who hath injured thee: he who ſuffereth the wrong, may forgive it; but he who doth it, never will be well with him.

Lay not too great obligations on him thou wiſheſt thy friend; behold! the ſenſe of them will drive him from thee: a little benefit alienateth friendſhip, a great one maketh an enemy.

Nevertheleſs, ingratitude is not in the nature of man; neither is his anger irreconcilable: he hateth to be put in mind of a debt he cannot pay; he is aſhamed in the preſence of him whom he hath injured.

Repine not at the good of a ſtranger; neither rejoice thou in the evil that befalleth thine enemy: wiſheſt thou that others ſhould do thus by thee?

Wouldſt thou enjoy the good-will of all men? let thine own benevolence be univerſal. If thou obtaineſt it not by this, no other means could give it thee: and know, though thou haſt it not, thou haſt the greater pleaſure of having merited it.

## CHAP. VII.

### *PRESUMPTION.*

PRide and meanneſs ſeem incompatible; but man reconcileth contrarieties: he is at once the moſt miſerable and the moſt arrogant of all creatures.

Preſumption is the bane of reaſon; it is the nurſe of error: yet it is congenial with reaſon in us.

Who is there that judgeth not either too highly of himſelf, or thinketh too meanly of others?

Our Creator himſelf eſcapeth not our preſumption: how then ſhall we be ſafe from one another?

What is the origin of ſuperſtition? and whence ariſeth falſe worſhip? From our preſuming to reaſon about what is above our reach, to comprehend what is incomprehenſible.

Limited and weak as our underſtandings are, we employ not even their little forces as we ought. We ſoar not high enough in our approaches to God's greatneſs; we give not

not wing to our ideas, when we enter into the adoration of divinity.

Man who fears to breathe a whisper againſt his earthly ſovereign, trembles not to arraign the diſpenſations of his God: he forgetteth his majeſty, and rejudgeth his judgments.

He who dareth not repeat the name of his prince without honour, yet bluſheth not to call that of his Creator to be witneſs to a lye.

He who would hear the ſentence of the magiſtrate with ſilence, yet dareth to plead with the Eternal: he attempteth to ſooth him with intreaties, to flatter him with promiſes, to agree with him upon conditions; nay, to brave and murmur at him if his requeſt is not granted.

Why art thou unpuniſhed, O man! in thy impiety, but that this is not thy day of retribution?

Be not like unto thoſe who fight with the thunder; nor dare thou to deny thy Creator thy prayers becauſe he chaſtiſeth thee. Thy madneſs is on thine own head in this; thy impiety hurteth no one but thyſelf.

Why boaſteth man, that he is the favourite of his Maker; yet neglecteth to pay his thanks, his adorations for it? How ſuiteth ſuch a life with a belief ſo haughty?

Man, who is truly but a mote in the wide expanſe, believeth the whole earth and heaven created for him: he thinketh the whole frame of nature hath intereſt in his well-being.

As the fool, while the images tremble on the boſom of the water, thinketh that trees, towns, and the wide horizon, are dancing to do him pleaſure; ſo man, while nature performs her deſtined courſe, believes that all her motions are but to entertain his eye.

While he courts the rays of the ſun to warm him, he ſuppoſeth it made only to be of uſe to him; while he traceth the moon in her nightly path, he believeth ſhe was created to do him pleaſure.

Fool to thine own pride! be humble! know thou art not the cauſe why the world holdeth its courſe; for thee are not made the viciſſitudes of ſummer and winter.

No

No change would follow if thy whole race exiſted not; thou art but one among millions that are bleſſed in it.

Exalt not thyſelf to the heavens; for, lo, the angels are above thee: nor diſdain thy fellow-inhabitants of the earth, for that they are beneath thee. Are they not the work of the ſame hand?

Thou who art happy by the mercy of thy Creator, how dareſt thou in wantonneſs put others of his creatures to torture? Beware that it return not upon thee.

Serve they not all the ſame univerſal maſter with thee? Hath he not appointed unto each its laws? hath he not care of their preſervation? and dareſt thou to infringe it?

Set not thy judgment above that of all the earth; neither condemn as falſehood what agreeth not with thine own apprehenſion. Who gave thee the power of determining for others? or who took from the world the right of choice?

How many things have been rejected which now are received as truths?

how

how many now received as truths ſhall in their turn be deſpiſed? Of what then can man be certain?

Do the good that thou knoweſt, and happineſs ſhall be unto thee. Virtue is more thy buſineſs here than wiſdom.

Truth and falſehood, have they not the ſame appearance in what we underſtand not? what then but our preſumption can determine between them?

We eaſily believe what is above our comprehenſion; or we are proud to pretend it, that it may appear we underſtand it. Is not this folly and arrogance?

Who is it that affirms moſt boldly? who is it that holds his opinion moſt obſtinately? Even he who hath moſt ignorance; for he alſo hath moſt pride.

Every man, when he layeth hold of an opinion, deſireth to remain in it; but moſt of all he who hath moſt preſumption. He contenteth not himſelf to betray his own ſoul into it, but he will impoſe it on others to believe in it alſo.

Say

Say not that truth is eſtabliſhed by years, or that in a multitude of believers there is certainty.

One human propoſition hath as much authority as another, if reaſon maketh not the difference.

BOOK

# BOOK III.

## Of the AFFECTIONS of MAN which are hurtful to himſelf and others.

### CHAP. I.

### *COVETOUSNESS.*

RIches are not worthy a ſtrong attention; therefore an earneſt care of obtaining them is unjuſtifiable.

The deſire of what man calleth good, the joy he taketh in poſſeſſing it, is grounded only in opinion. Take not up that from the vulgar; examine the worth of things thyſelf, and thou ſhalt not be covetous.

An immoderate deſire of riches is a poiſon lodged in the ſoul. It contaminates

minates and deſtroys every thing that was good in it. It is no ſooner rooted there, than all virtue, all honeſty, all natural affection, fly before the face of it.

The covetous would ſell his children for gold; his parent might die ere he would open his coffer; nay, he conſidereth not himſelf in reſpect of it. In the ſearch of happineſs, he maketh himſelf unhappy.

As the man who ſelleth his houſe to purchaſe ornaments for the embelliſhment of it, even ſo is he who giveth up peace in the ſearch of riches, in hope he may be happy in enjoying them.

Where covetouſneſs reigneth, know that the ſoul is poor. Whoſo accounteth not riches the principal good of man, will not throw away all other goods in the purſuit of them.

Whoſo feareth not poverty as the greateſt evil of his nature, will not purchaſe to himſelf all other evils in the avoiding of it.

Thou fool, is not virtue more worth than riches? is not guilt more baſe than poverty? Enough for his neceſ-

ſities

ſities is in the power of every man; be content with it, and thy happineſs ſhall ſmile at the ſorrows of him who heapeth up more.

Nature hath hid gold beneath the earth, as unworthy to be ſeen; ſilver hath ſhe placed where thou trampleſt it under thy feet. Meaneth ſhe not by this to inform thee, that gold is not worthy thy regard, that ſilver is beneath thy notice?

Covetouſneſs burieth under the ground millions of wretches; theſe dig for their hard maſters what returneth the injury, what maketh them more miſerable than their ſlaves.

The earth is barren of good things where ſhe hoardeth up treaſure: where gold is in her bowels, there no herb groweth.

As the horſe findeth not there his graſs, nor the mule his provender; as the fields of corn laugh not on the ſides of the hills; as the olive holdeth not forth there her fruits, nor the vine her cluſters: even ſo no good dwelleth in the breaſt of him whoſe heart broodeth over his treaſure.

Riches

Riches are ſervants to the wiſe; but they are tyrants over the ſoul of the fool.

The covetous ſerveth his gold; it ſerveth not him. He poſſeſſeth his wealth as the ſick doth a fever; it burneth and tortureth him, and will not quit him unto death.

Hath not gold deſtroyed the virtue of millions? did it ever add to the goodneſs of any?

Is it not moſt abundant with the worſt of men? wherefore then ſhouldſt thou deſire to be diſtinguiſhed by poſſeſſing it?

Have not the wiſeſt been thoſe who have had leaſt of it? and is not wiſdom happineſs?

Have not the worſt of thy ſpecies poſſeſſed the greateſt portions of it? and hath not their end been miſerable?

Poverty wanteth many things; but covetouſneſs denieth itſelf all.

The covetous can be good to no man; but he is to none ſo cruel as to himſelf.

Be induſtrious to procure gold, and be generous in the diſpoſal of it.

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Be induſtrious to procure gold, and be generous in the diſpoſal of it.

Man never is ſo happy as when he giveth happineſs unto another.

## CHAP. II.

### *PROFUSION.*

IF there be a vice greater than the hoarding up of riches, it is the employing them to uſeleſs purpoſes.

He that prodigally laviſheth that which he hath to ſpare, robbeth the poor of what nature giveth him a right unto.

He who ſquandereth away his treaſure, refuſeth the means to do good: he denieth himſelf the practice of virtues whoſe reward is in their hand, whoſe end is no other than his own happineſs.

It is more difficult to be well with riches, than to be at eaſe under the want of them. Man governeth himſelf much eaſier in poverty than in abundance.

Poverty requireth but one virtue, patience, to ſupport it: the rich, if he

he have not charity, temperance, prudence, and many more, is guilty.

The poor hath only the good of his own ſtate committed unto him; the rich is intruſted with the welfare of thouſands.

He that giveth away his treaſure wiſely, giveth away his plagues: he that retaineth their increaſe, heapeth up ſorrows.

Refuſe not unto the ſtranger that which he wanteth; deny not unto thy brother that which thou wanteſt thyſelf.

Know there is more delight in being without what thou haſt given, than in poſſeſſing millions which thou knoweſt not the uſe of.

## CHAP. III.

### *REVENGE.*

THE root of revenge, is in the weakneſs of the ſoul: the moſt abject and timorous, are the moſt addicted to it.

Who torture thoſe they hate, but cowards? who murder thoſe they rob, but women?

The feeling an injury, muſt be previous to the revenging it; but the noble mind diſdaineth to ſay, It hurts me.

If the injury is not below thy notice, he that doth it unto thee, in that maketh himſelf ſo: wouldſt thou enter the liſts with thine inferior?

Diſdain the man who attempteth to wrong thee; contemn him who would give thee diſquiet.

In this thou not only preſerveſt thine own peace, but thou inflicteſt all the puniſhment of revenge, without ſtooping to employ it againſt him.

As the tempeſt and the thunder affect not the ſun or the ſtars, but ſpend their fury on ſtones and trees below; ſo injuries aſcend not to the ſouls of the great, but waſte themſelves on ſuch as are thoſe who offer them.

Poorneſs of ſpirit will actuate revenge; greatneſs of ſoul deſpiſeth the offence: nay, it doth good unto him who intended to have diſturbed it.

Why

Why ſeekeſt thou vengeance, O man! with what purpoſe is it that thou purſueſt it? Thinkeſt thou to pain thine adverſary by it? know that thyſelf feeleſt its greateſt torments.

Revenge gnaweth the heart of him who is infected with it, while he againſt whom it is intended remaineth eaſy.

It is unjuſt in the anguiſh it inflicts; therefore nature intended it not for thee: needeth he who is injured more pain? or ought he to add force to the affliction which another hath caſt upon him?

The man who meditateth revenge, is not content with the miſchief he hath received; he addeth to his anguiſh the puniſhment due unto another: while he whom he ſeeketh to hurt, goeth his way laughing; he maketh himſelf merry at this addition to his miſery.

Revenge is painful in the intent, and it is dangerous in the execution: ſeldom doth the ax fall where he who lifted it up intended; and lo, he remembereth not that it muſt recoil againſt him.

Whilſt the revengeful ſeeketh his enemy's hurt, he oftentimes procureth his own deſtruction: while he aimeth at one of the eyes of his adverſary, lo, he putteth out both his own.

If he attain not his end, he lamenteth it; if he ſucceed, he repenteth of it: the fear of juſtice taketh away the peace of his own ſoul; the care to hide him from it, deſtroyeth that of his friend.

Can the death of thine adverſary ſatiate thy hatred? can the ſetting him at reſt reſtore thy peace?

Wouldſt thou make him ſorry for his offence, conquer him, and ſpare him: in death he owneth not thy ſuperiority; nor feeleth he more the power of thy wrath.

In revenge, there ſhould be a triumph of the avenger; and he who hath injured him, ſhould feel his diſpleaſure: he ſhould ſuffer pain from it, and ſhould repent him of the cauſe.

This is the revenge inſpired from anger; but that which maketh thee greateſt, is contempt.

Murder.

Murder for an injury ariſeth only from cowardice: he who inflicteth it, feareth that the enemy may live, and avenge himſelf.

Death endeth the quarrel; but it reſtoreth not the reputation: killing is an act of caution, not of courage; it is ſafe, but it is not honourable.

There is nothing ſo eaſy as to revenge an offence; but nothing is ſo honourable as to pardon it.

The greateſt victory man can obtain, is over himſelf: he that diſdaineth to feel an injury, retorteth it upon him who offereth it.

When thou meditateſt revenge, thou confeſſeſt that thou feeleſt the wrong: when thou complaineſt, thou acknowledgeſt thyſelf hurt by it; meaneſt thou to add this triumph to the pride of thine enemy?

That cannot be an injury which is not felt; how then can he who deſpiſeth it revenge it?

If thou think it diſhonourable to bear an offence, more is in thy power; thou mayſt conquer it.

Good

Good offices will make a man aſhamed to be thine enemy: greatneſs of ſoul will terrify him from the thought of hurting thee.

The greater the wrong, the more glory is in pardoning it; and by how much more juſtifiable would be revenge, by ſo much the more honour is in clemency.

Haſt thou a right to be a judge in thine own cauſe; to be a party in the act, and yet to pronounce ſentence on it? Before thou condemneſt, let another ſay it is juſt.

The revengeful is feared, and therefore he is hated, but he that is endued with clemency, is adored: the praiſe of his actions remaineth for ever; and the love of the world attendeth him.

CHAP.

## CHAP. IV.

### *CRUELTY, HATRED, and ENVY.*

REvenge is deteſtable: what then is cruelty? Lo, it poſſeſſeth the miſchiefs of the other; but it wanteth even the pretence of its provocations.

Men diſown it as not of their nature; they are aſhamed of it as a ſtranger to their hearts: do they not call it inhumanity?

Whence then is her origin? unto what that is human oweth ſhe her exiſtence? Her father is Fear; and behold Diſmay, is it not her mother?

The hero lifteth his ſword againſt the enemy that reſiſteth; but no ſooner doth he ſubmit, than he is ſatisfied.

It is not in honour to trample on the object that feareth; it is not in virtue to inſult what is beneath it: ſubdue the inſolent, and ſpare the humble; and thou art at the height of victory.

He

He who wanteth virtue to arrive at this end, he who hath not courage to aſcend thus unto it; lo, he ſupplieth the place of conqueſt by murder, of ſovereignty by ſlaughter

He who feareth all, ſtriketh at all: why are tyrants cruel, but becauſe they live in terror?

The cur will tear the carcaſe, though he dared not look it in the face while living; the hound that hunteth it to the death, mangleth it not afterwards.

Civil wars are the moſt bloody, becauſe thoſe who fight them are cowards: conſpirators are murderers, becauſe in death there is ſilence: is it not fear that telleth them they may be betrayed?

That thou mayſt not be cruel, ſet thyſelf too high for hatred; that thou mayſt not be inhumane, place thyſelf above the reach of envy.

Every man may be viewed in two lights; in one he will be troubleſome, in the other leſs offenſive: chuſe to ſee him in that in which he leaſt hurteth

eth thee; then ſhalt thou not do hurt unto him.

What is there that a man may not turn unto his good? In that which offendeth us moſt, there is more ground for complaint than hatred. Man would be reconciled to him of whom he complaineth: what murdereth he but what he hateth?

If thou art prevented of a benefit, fly not into rage: the loſs of thy reaſon, is the want of a greater.

Becauſe thou art robbed of thy cloke, wouldſt thou ſtrip thyſelf of thy coat alſo?

When thou envieſt the man who poſſeſſeth honours; when his titles and his greatneſs raiſe thy indignation: ſeek to know whence they came unto him; inquire by what means he was poſſeſſed of them; and thine envy will be turned into pity.

If the ſame fortune were offered unto thee at the ſame price, be aſſured, if thou wert wiſe, thou wouldſt refuſe it.

What is the pay for titles, but flattery? how doth man purchaſe power, but

but by being a ſlave to him who giveth it?

Wouldſt thou loſe thine own liberty, to be able to take away that of another? or canſt thou envy him who doth ſo?

Man purchaſeth nothing of his ſuperiors but for a price; and that price, is it not more than the value? Wouldſt thou pervert the cuſtoms of the world? wouldſt thou have the purchaſe and the price alſo?

As thou canſt not envy what thou wouldſt not accept, diſdain this cauſe of hatred; and drive from thy ſoul this occaſion of the parent of cruelty.

If thou poſſeſſeſt honour, canſt thou envy that which is obtained at the expence of it? if thou knoweſt the value of virtue, pitieſt thou not thoſe who have bartered it ſo meanly?

When thou haſt taught thyſelf to bear the ſeeming good of men without repining, thou wilt hear of their real happineſs with pleaſure.

If thou ſeeſt good things fall to one who deſerveth them, thou wilt rejoice in it: for virtue is happy in the proſperity of the virtuous.

He

He who rejoiceth in the happineſs of another, increaſeth by it his own.

## CHAP. V.

### HEAVINESS *of* *HEART.*

THE ſoul of the chearful forceth a ſmile upon the face of affliction; but the deſpondence of the ſad deadeneth even the brightneſs of joy.

What is the ſource of ſadneſs, but a feebleneſs of the ſoul? what giveth it power, but the want of ſpirit? Rouſe thyſelf to the combat, and ſhe quitteth the field before thou ſtrikeſt.

She is an enemy to thy race, therefore drive her from thy heart; ſhe poiſoneth the ſweets of thy life, therefore ſuffer her not to enter thy dwelling.

She raiſeth the loſs of a ſtraw to the deſtruction of thy fortune. While ſhe vexeth thy ſoul about trifles, ſhe robbeth thee of thine attention to the things of conſequence: behold, ſhe but propheſieth what ſhe ſeemeth to relate unto thee.

She ſpreadeth drowſineſs as a vail over thy virtues; ſhe hideth them from thoſe who would honour thee on beholding them; ſhe intangleth and keepeth them down, while ſhe maketh it moſt neceſſary for thee to exert them.

Lo, ſhe oppreſſeth thee with evil; and ſhe tieth down thine hands, when they would throw the load from off thee.

If thou wouldſt avoid what is baſe, if thou wouldſt diſdain what is cowardly, if thou wouldſt drive from thy heart what is unjuſt, ſuffer not ſadneſs to lay hold upon it.

Suffer it not to cover itſelf with the face of piety; let it not deceive thee with a ſhew of wiſdom. Religion payeth honour to thy Maker; let it not be clouded with melancholy. Wiſdom maketh thee happy; know then that ſorrow is to her looks a ſtranger.

For what ſhould man be ſorrowful, but for afflictions? Why ſhould his heart give up joy, when the cauſes of it are not removed from him? Is not this

this being miſerable for the ſake of miſery?

As the mourner who looketh ſad becauſe he is hired to do ſo, who weepeth becauſe his tears are paid for; ſuch is the man who ſuffereth his heart to be ſad, not becauſe he ſuffereth aught, but becauſe he is gloomy.

It is not the occaſion that produceth the ſorrow; for, behold, the ſame thing ſhall be to another rejoicing.

Aſk men if their ſadneſs maketh things the better, and themſelves will confeſs to thee that it is folly; nay, they will praiſe him who beareth his ills with patience, who maketh head againſt misfortune with courage. Applauſe ſhould be followed by imitation.

Sadneſs is againſt nature, for it troubleth her motions: lo, it rendereth diſtaſteful whatſoever ſhe hath made amiable.

As the oak falleth before the tempeſt, and raiſeth not its head again; ſo boweth the heart of man to the

force of ſadneſs, and ſo returneth it unto its ſtrength no more.

As the ſnow melteth upon the mountains from the rain that trickleth down their ſides, even ſo is beauty waſhed from off the cheeks by tears; and neither the one nor the other reſtoreth itſelf again for ever.

As the pearl is diſſolved by the vinegar, which ſeemeth at firſt only to obſcure its ſurface; ſo is thy happineſs, O man! ſwallowed up by heavineſs of heart, though at firſt it ſeemeth only to cover it with its ſhadow.

Behold Sadneſs in the public ſtreets; caſt thine eye upon her in the places of reſort. Doth any look upon her? avoideth ſhe not every one? and doth not every one fly from her preſence?

See how ſhe droopeth her head, like the flower whoſe root is cut aſunder! ſee how ſhe fixeth her eyes upon earth! ſee how they ſerve her to no purpoſe but for weeping!

Is there in her mouth diſcourſe? is there in her heart the love of ſociety? is there in her ſoul reaſon? Aſk her the cauſe, and ſhe knoweth it not; enquire

enquire the occaſion, and behold there is none

Yet doth her ſtrength fail her: lo, at length ſhe ſinketh into the grave; and no one ſaith, What is become of her?

Haſt thou underſtanding, and ſeeſt thou not this? haſt thou piety, and perceiveſt thou not thine error?

God created thee in mercy: had he not intended thee to be happy, his beneficence would not have called thee into exiſtence; how dareſt thou then to fly in the face of his majeſty?

While thou art moſt happy with innocence, thou doſt him moſt honour; and what is thy diſcontent but murmuring againſt him?

Created he not all things liable to changes? and dareſt thou to weep at their changing?

If we know the law of nature, wherefore do we complain of it? if we are ignorant of it, what ſhould we accuſe but our blindneſs to what every moment giveth us proof of?

Know that it is not thou that art to give laws to the world; thy part is to

ſubmit to them as thou findeſt them. If they diſtreſs thee, thy lamenting it but addeth to thy torment.

Be not deceived with fair pretences, nor ſuppoſe that ſorrow healeth misfortune. It is a poiſon under the colour of a remedy: while it pretendeth to draw the arrow from thy breaſt, lo, it plungeth it into thine heart.

While ſadneſs ſeparateth thee from thy friends, doth it not ſay, Thou art unfit for converſation? while it driveth thee into corners, doth it not proclaim that it is aſhamed of itſelf?

It is not in thy nature to meet the arrows of ill fortune unhurt; nor doth reaſon require it of thee: it is thy duty to bear misfortune like a man; but thou muſt firſt alſo feel it like one.

Tears may drop from thine eyes, though virtue falleth not from thine heart: be thou careful only that there is cauſe, and that they flow not too abundantly.

The greatneſs of the evil is not to be reckoned from the number of tears ſhed for it. The greateſt griefs are

above

above theſe teſtimonies, as the greateſt joys are beyond utterance.

What is there that weakeneth the ſoul like grief? what depreſſeth it like ſadneſs?

Is the ſorrowful prepared for noble enterprizes? or armeth he himſelf in the cauſe of virtue?

Subject not thyſelf to ills, where there are in return no advantages; neither ſacrifice thou the means of good unto that which is in itſelf an evil.

BOOK

# BOOK IV.

## Of the ADVANTAGES MAN may acquire over his FELLOW-CREATURES.

### CHAP. I.

### *NOBILITY and HONOUR.*

NObility reſideth not but in the ſoul; nor is there true honour except in virtue.

The favour of princes may be bought by vices; rank and titles may be purchaſed for money: but theſe are not true honour.

Crimes cannot exalt the man who commits them to real glory; neither can gold make men noble.

When

When titles are the reward of virtue, when he is ſet on high who hath ſerved his country; he who beſtoweth the honours hath glory, like as he who receiveth them; and the world is benefited by it

Wouldſt thou wiſh to be raiſed for men know not what? or wouldſt thou that they ſhould ſay, Why is this?

When the virtues of the hero deſcend to his children, his titles accompany them well; but when he who poſſeſſeth them is unlike unto him who deſerved them, lo, do they not call him degenerate?

Hereditary honour is accounted the moſt noble; but reaſon ſpeaketh in the cauſe of him who hath acquired it.

He who, meritleſs himſelf, appealeth to the actions of his anceſtors for his greatneſs, is like the thief who claimeth protection by flying to the pagod.

What good is it to the blind, that his parents could ſee? what benefit is it to the dumb, that his grandfather was eloquent? even ſo what is it to

the

the mean, that their predeceſſors were noble?

A mind diſpoſed to virtue, maketh great the poſſeſſor of it; and without titles it will raiſe him above the vulgar.

He will acquire honour while others receive it; and will he not ſay unto them, Such were the men whom you glory in being derived from?

As the ſhadow waiteth on the ſubſtance, even ſo true honour attendeth upon virtue.

Say not that honour is the child of boldneſs, nor believe thou that the hazard of life alone can pay the price of it: it is not to the action that it is due, but to the manner of performing it.

All are not called to the guiding the helm of ſtate; neither are their armies to be commanded by every one: do well in that which is committed to thy charge, and praiſe ſhall remain upon thee.

Say not that difficulties are neceſſary to be conquered, or that labour and danger muſt be in the way to renown.

nown. The woman who is chaſte, is ſhe not praiſed? the man who is honeſt, deſerveth he not to be honoured?

The thirſt of fame is violent; the deſire of honour is powerful; and he who gave them to us, gave them for great purpoſes.

When deſperate actions are neceſſary to the public, when our lives are to be expoſed for the good of our country, what can add force to virtue, but ambition?

It is not the receiving honour that delighteth the noble mind; its pride is the deſerving it.

Is it not better men ſhould ſay, Why hath not this man a ſtatue? than that they ſhould aſk, why he hath one?

The ambitious will always be firſt in the croud; he preſſeth forward, he looketh not behind him. More anguiſh is it to his ſoul, to ſee one before him, than joy to leave thouſands at a diſtance.

The root of ambition is in every man; but it riſeth not in all: fear keepeth

keepeth it down in ſome; in many it is ſuppreſſed by modeſty.

It is the inner garment of the ſoul; the firſt thing put on by it with the fleſh, and the laſt it layeth down at its ſeparation from it.

It is an honour to thy nature when worthily employed; when thou directeſt it to wrong purpoſes, it ſhameth and deſtroyeth thee.

In the breaſt of the traitor ambition is covered; hypocriſy hideth its face under her mantle; and cool diſſimulation furniſheth it with ſmooth words; but in the end men ſhall ſee what it is.

The ſerpent loſeth not his ſting though benumbed with the froſt; the tooth of the viper is not broken though the cold cloſeth his mouth: take pity on his ſtate, and he will ſhew thee his ſpirit; warm him in thy boſom, and he will requite thee with death.

He that is truly virtuous, loveth virtue for herſelf; he diſdaineth the applauſe which ambition aimeth after.

How pitiable were the ſtate of virtue, if ſhe could not be happy but from

from another's praiſe? ſhe is too noble to ſeek recompence, and no more will, than can be rewarded.

The higher the ſun ariſeth, the leſs ſhadow doth he make; even ſo the greater is the virtue, the leſs doth it covet praiſe; yet cannot it avoid its reward in honours.

Glory, like a ſhadow, flieth him who purſueth it; but it followeth at the heels of him who would fly from it: if thou courteſt it without merit, thou ſhalt never attain unto it; if thou deſerveſt it, though thou hideſt thyſelf, it will never forſake thee.

Purſue that which is honourable, do that which is right; and the applauſe of thine own conſcience will be more joy to thee, than the ſhouts of millions who know not that thou deſerveſt them.

## CHAP. II.

### *SCIENCE and LEARNING.*

THE nobleſt employment of the mind of man, is the ſtudy of the works of his Creator.

To him whom the ſcience of nature delighteth, every object bringeth a proof of his God; every thing that proveth it, giveth cauſe of adoration.

His mind is lifted up to heaven every moment; his life is one continued act of devotion.

Caſteth he his eye towards the clouds, findeth he not the heavens full of his wonders? looketh he down to the earth, doth not the worm proclaim to him, Leſs than omnipotence could not have formed me?

While the planets perform their courſes; while the ſun remaineth in his place; while the comet wandereth through the liquid air, and returneth to its deſtined road again; who but thy God, O man! could have formed them?

them? what but infinite wiſdom could have appointed them their laws?

Behold how awful their ſplendor! yet do they not diminiſh: lo, how rapid their motions! yet one runneth not in the way of another.

Look down upon the earth, and ſee her produce; examine her bowels, and behold what they contain: hath not wiſdom and power ordained the whole?

Who biddeth the graſs to ſpring up? who watereth it at its due ſeaſons? Behold the ox croppeth it; the horſe and the ſheep, feed they not upon it? who is he that provideth it for them?

Who giveth increaſe to the corn which thou ſoweſt? who returneth it to thee a thouſand fold?

Who ripeneth for thee the olive in its time? and the grape, though thou knoweſt not the cauſe of it?

Can the meaneſt fly create itſelf, or wert thou aught leſs than God, couldſt thou have faſhioned it?

The beaſts feel that they exiſt, but they wonder not at it; they rejoice in their life, but they know not that it

ſhall end: each performeth its courſe in ſucceſſion; nor is there a loſs of one ſpecies in a thouſand generations.

Thou who ſeeſt the whole as admirable as its parts, canſt thou better employ thine eye, than in tracing out thy Creator's greatneſs in them; thy mind, than in examining their wonders?

Power and mercy are diſplayed in their formation; juſtice and goodneſs ſhine forth in the proviſion that is made for them: all are happy in their ſeveral ways; nor envieth one the other.

What is the ſtudy of words compared with this? In what ſcience is knowledge, but in the ſtudy of nature?

When thou haſt adored the fabric, inquire into its uſe; for know the earth produceth nothing but may be of good to thee. Are not food and raiment, and the remedies for thy diſeaſes, all derived from this ſource alone?

Who is wiſe then, but he that knoweth it? who hath underſtanding, but he that contemplateth it? For the reſt, what-

whatever ſcience hath moſt utility, whatever knowledge hath leaſt vanity, prefer theſe unto the others; and profit of them for the ſake of thy neighbour!

To live, and to die; to command, and to obey; to do, and to ſuffer: are not theſe all that thou haſt farther to care about? Morality ſhall teach thee theſe; the oeconomy of life ſhall lay them before thee.

Behold, they are written in thine heart, and thou needeſt only to be reminded of them: they are eaſy of conception; be attentive, and thou ſhalt retain them.

All other ſciences are vain, all other knowledge is boaſt: lo, it is not neceſſary or beneficial to man; nor doth it make him more good, or more honeſt.

Piety to thy God, and benevolence to thy fellow-creatures, are they not thy great duties? What ſhall teach thee the one, like the ſtudy of his works? what ſhall inform thee of the other, like underſtanding thy dependencies?

# BOOK V.

## Of Natural Accidents.

### CHAP. I.

### *PROSPERITY and ADVERSITY.*

LET not proſperity elate thine heart above meaſure; neither depreſs thy ſoul unto the grave, becauſe fortune beareth hard againſt thee.

Her ſmiles are not ſtable, therefore build not thy confidence upon them; her frowns endure not for ever, therefore let hope teach thee patience.

To bear adverſity well, is difficult; but to be temperate in proſperity, is the height of wiſdom.

Good

Good and ill are the teſts by which thou art to know thy conſtancy; nor is there aught elſe that can tell thee the powers of thine own ſoul: be therefore upon the watch when they are upon thee.

Behold proſperity, how ſweetly ſhe flattereth thee; how inſenſibly ſhe robbeth thee of thy ſtrength and thy vigour!

Though thou haſt been conſtant in ill fortune, though thou haſt been invincible in diſtreſs; yet by her thou art conquered: not knowing that thy ſtrength returneth not again; and yet that thou again mayſt need it.

Affliction moveth our enemies to pity; ſucceſs and happineſs cauſe even our friends to envy.

In adverſity is the ſeed of well-doing; it is the nurſe of heroiſm and boldneſs: who that hath enough, will endanger himſelf to have more? who that is at eaſe, will ſet his life on the hazard?

True virtue will act under all circumſtances; but men ſee moſt of its effects when accidents concur with it.

In

In adverſity man ſeeth himſelf abandoned by others; he findeth that all his hopes are centered within himſelf: he rouſeth his ſoul, he encountereth his difficulties, and they yield before him.

In proſperity he fancieth himſelf ſafe; he thinketh he is beloved of all that ſmile about his table: he groweth careleſs and remiſs; he ſeeth not the danger that is before him: he truſteth to others, and in the end they deceive him.

Every man can adviſe his own ſoul in diſtreſs, but proſperity blindeth the truth.

Better is the ſorrow that leadeth to contentment, than the joy that rendereth man unable to endure diſtreſs, and after plunging himſelf into it.

Our paſſions dictate to us in all our extremes: moderation is the effect of wiſdom.

Be upright in thy whole life; be content in all its changes: ſo ſhalt thou make thy profit out of all occurrences; ſo ſhall every thing that happeneth unto thee be the ſource of praiſe.

The

The wiſe maketh every thing the means of advantage; and with the ſame countenance beholdeth he all the faces of fortune: he governeth the good, he conquereth the evil; he is unmoved in all.

Preſume not in proſperity, neither deſpair in adverſity: court not dangers, nor meanly fly from before them: dare to deſpiſe whatever will not remain with thee.

Let not adverſity tear off the wings of hope; neither let proſperity obſcure the light of prudence.

He who deſpaireth of the end, ſhall never attain unto it; and he who ſeeth not the pit, ſhall periſh therein.

He who calleth proſperity his good; who hath ſaid unto her, With thee will I eſtabliſh my happineſs: lo! he anchoreth his veſſel in a bed of ſand, which the return of the tide waſheth away.

As the water that paſſeth from the mountains, kiſſeth, in its way to the ocean, every field that bordereth the rivers; as it tarrieth not in any place; even ſo fortune viſiteth the ſons of men: her motion is inceſſant, ſhe will not

not ſtay; ſhe is unſtable as the winds, how then wilt thou hold her? when ſhe kiſſeth thee, thou art bleſſed; but behold, as thou turneſt to thank her, ſhe is gone unto another.

## CHAP. II.

### *PAIN and SICKNESS.*

THE ſickneſs of the body affecteth even the ſoul; the one cannot be in health without the other.

Pain is of all ills that which is moſt felt; and it is that which from nature hath the feweſt remedies.

When thy conſtancy faileth thee, call in thy reaſon; when thy patience quitteth thee, call in thy hope.

To ſuffer, is a neceſſity entailed upon thy nature; wouldſt thou that miracles ſhould protect thee from it? or ſhalt thou repine, becauſe it happeneth unto thee, when, lo, it happeneth unto all?

It is injuſtice to expect exemption from that thou wert born unto; ſubmit

mit with modeſty to the laws of thy condition.

Wouldſt thou ſay to the ſeaſons, Paſs not on, leſt I grow old? is it not better to ſuffer well that which thou canſt not avoid?

Pain that endureth long, is moderate; bluſh therefore to complain of it: that which is violent. is ſhort; behold thou ſeeſt the end of it.

Thy body was created to be ſubſervient to thy ſoul; while thou afflicteſt the ſoul for its pains, behold thou ſetteſt that above it.

As the wiſe afflicteth not himſelf, becauſe a thorn teareth his garment; ſo the patient grieveth not his ſoul, becauſe that which covereth it is injured.

CHAP.

## CHAP. III.

### *DEATH.*

AS the production of the metal proveth the work of the alchymiſt; ſo is death the teſt of our lives, the aſſay which ſheweth the ſtandard of all our actions.

Wouldſt thou judge of a life, examine the period of it; the end crowneth the attempt: and where diſſimulation is no more, there truth appeareth.

He hath not ſpent his life ill, who knoweth to die well; neither can he have loſt all his time, who employeth the laſt portion of it to his honour.

He was not born in vain, who dieth as he ought; neither hath he lived unprofitably who dieth happily.

He that conſidereth he is to die, is content while he liveth: he who ſtriveth to forget it, hath no pleaſure in any thing; his joy appeareth to him a jewel which he expecteth every moment he ſhall loſe.

Wouldſt

Wouldſt thou learn to die nobly? let thy vices die before thee Happy is he who endeth the buſineſs of his life before his death; who, when the hour of it cometh, hath nothing to do but to die: who wiſheth not delay, becauſe he hath no longer uſe for time.

Avoid not death, for it is a weakneſs; fear it not, for thou underſtandeſt not what it is: all that thou certainly knoweſt, is, that it putteth an end to thy ſorrows.

Think not the longeſt life the happieſt; that which is beſt employed, doth man the moſt honour; himſelf ſhall rejoice after death in the advantages of it.

This is the complete OECONOMY of HUMAN LIFE.

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